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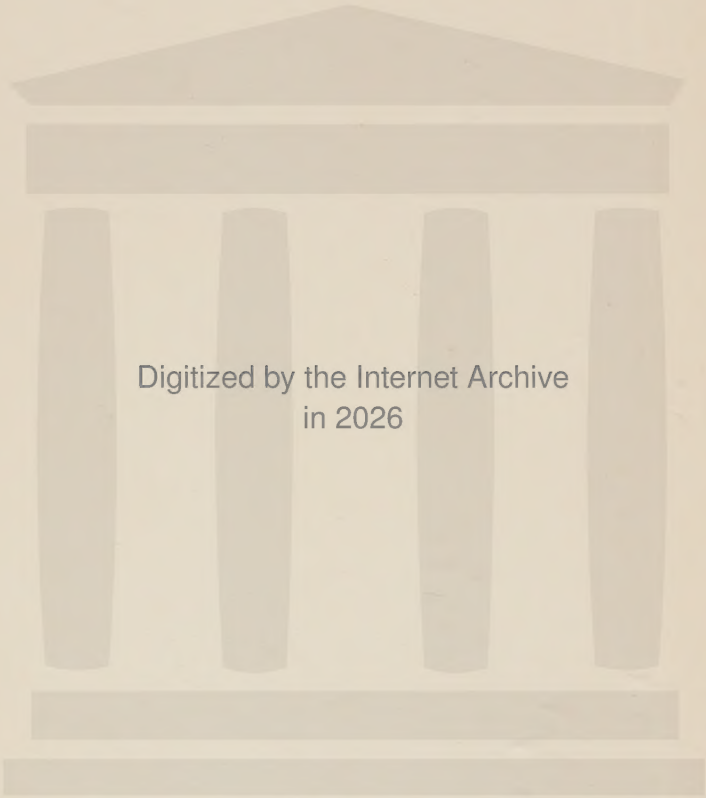

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PROCEEDINGS OF

THE FIRST CONVENTION

OF THE

RELIGIOUS EDUCATION ASSOCIATION

CHICAGO, 1903

THE RELIGIOUS EDUCATION ASSOCIATION

PROCEEDINGS
OF THE
FIRST ANNUAL CONVENTION
CHICAGO
FEBRUARY 10–12, 1903

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CONTENTS

ADDRESSES AND DISCUSSIONS

FIRST SESSION

PAGE

PRAYER - - - - - - - - - - - - 3
REV. HEMAN P. DEFOREST - - - -

ADDRESSES—The Next Step Forward in Religious Education - - - - - - - 5-41
PRESIDENT JAMES B. ANGELL - - 5
REV. FRANCIS E. CLARK - - - 7
DR. WALTER L. HERVEY - - - 16
REV. W. C. BITTING - - - - 23
PRESIDENT J. W. BASHFORD - - 31

SECOND SESSION

PRAYER - - - - - - - - - - - - 42
MR. FRED B. SMITH - - - - -

ADDRESSES—Religious Education as a Part of General Education - - - - - - 44-59
PROFESSOR GEORGE ALBERT COE - - 44
PROFESSOR EDWIN D. STARBUCK - - 52

ADDRESSES—Religious Education as Conditioned by Modern Psychology and Pedagogy 60-79
PROFESSOR JOHN DEWEY - - - 60
PRESIDENT HENRY CHURCHILL KING - 66

ADDRESSES—Religious Education as Affected by the Historical Study of the Bible - - 80-99
PRESIDENT RUSH RHEES - - - 80
PROFESSOR HERBERT L. WILLETT - 88

DISCUSSION - - - - - - - - - - - - 100-106
REV. PHILIP S. MOXOM - - - 100
PROFESSOR W. DOUGLAS MACKENZIE - 102
REV. WILLIAM P. MERRILL - - - 103

THIRD SESSION

PAGE

PRAYER - - - - - - - - - - - - - 107
REV. WILLIAM B. FORBUSH - - - -

ADDRESSES—Religious and Moral Education through the Home - - - - - - - 108-123
PRESIDENT GEORGE B. STEWART - - 108
REV. JEAN F. LOBA - - - - 119

ADDRESSES—Religious and Moral Education through the Public Schools - - - - 124-147
DR. CHARLES H. THURBER - - - 124
MR. JOHN W. CARR - - - - 138

ADDRESSES—Religious Education through Christian Associations and Young People's Societies - - - - - - - - 148-163
REV. WILLIAM G. BALLANTINE - - 148
REV. NEHEMIAH BOYNTON - - - 156

DISCUSSION - - - - - - - - - - - 164-172
REV. GEORGE E. HORR - - - 164
PRESIDENT RUFUS H. HALSEY - - 166
REV. DAVID BEATON - - - - 169

FOURTH SESSION

PRAYER - - - - - - - - - - - - 173
REV. A. EDWIN KEIGWIN - - - -

ADDRESS —Sunday-School Organization for the Purpose of Religious Instruction - 175
REV. C. R. BLACKALL - - - - -

ADDRESS —The Curriculum of Study in the Sunday School - - - - - - - - 186
PROFESSOR SHAILER MATHEWS - - -

ADDRESS —Lesson-Helps and Text-Books for the Sunday School - - - - - - 200
PROFESSOR FRANK K. SANDERS - - -

ADDRESS —The Teaching Staff of the Sunday School 207
REV. PASCAL HARROWER - - - -

PAGE

DISCUSSION - - - - - - - - - - - - 217-227
REV. RUFUS W. MILLER - - - 217
REV. WILLIAM J. MUTCH - - - 219
REV. SIMEON GILBERT - - - - 221
REV. SPENSER B. MEESER - - - 227

FIFTH SESSION

PRAYER - - - - - - - - - - - - 228
PROFESSOR MILTON S. TERRY - - -

ADDRESS —The Scope and Purpose of the New Organization - - - - - - 230
PRESIDENT WILLIAM R. HARPER - - -

DISCUSSION - - - - - - - - - - 241-257
CHANCELLOR J. H. KIRKLAND - - 241
REV. EDWARD A. HORTON - - - 244
REV. CASPAR W. HIATT - - - - 247
PROFESSOR GEORGE W. PEASE - - 250
REV. ALBERT E. DUNNING - - - 255

INFORMAL DISCUSSION - - - - - - - 258-266
DR. M. C. HAZARD - - - - - 258
MR. FREDERICK C. MOREHOUSE - - 259
REV. CHARLES W. PEARSON - - - 261
REV. PHILIP S. MOXOM - - - - 262
PRESIDENT A. WELLINGTON NORTON - 263
DIRECTOR EDWARD O. SISSON - - 265
REV. C. R. BLACKALL - - - - 265

SIXTH SESSION

PRAYER - - - - - - - - - - - - 267
REV. ERASTUS BLAKESLEE - - - -

ADDRESS —The Relation of the New Organization to Existing Organizations - - - 269
PRESIDENT FRANK W. GUNSAULUS -

DISCUSSION - - - - - - - - - - 277-292
REV. GEORGE R. MERRILL - - - 277
PRESIDENT CHARLES J. LITTLE - - 279
MR. L. WILBUR MESSER - - - 284
REV. WILLIAM F. McDOWELL - - 286
DR. RICHARD MORSE HODGE - - - 289

PRAYER - - - - - - - - - - - - 293
REV. FREDERIC E. DEWHURST - - -

PROCEEDINGS AND MEMBERSHIP

	Page
Inception of the Movement	297
Committees in Charge of Convention	301
Contributors to the Convention	309
Minutes of the Convention	317
Constitution of the Association	334
Officers of the Association	340
Members of the Association	355
Indexes	
Index of Members	409
General Index	415

THE FIRST CONVENTION

ADDRESSES AND DISCUSSIONS

FIRST SESSION

PRAYER

REV. HEMAN P. DeFOREST, D.D.,
PASTOR WOODWARD AVENUE CONGREGATIONAL CHURCH,
DETROIT, MICHIGAN

Our Father, here at the opening of this Convention, we desire first of all to bring all our hearts and all our thoughts into harmony with thee, that we may drink deep from the fountain which thou dost open for us, and that we may come into quick touch with thee in sympathy, and so feel the throbbing of thy heart and know something of the meaning of thy purpose, as we try to the best of our ability to carry out some of the purposes of thy kingdom. Thou who art truth and light and love, thou who art the divinest ideal of all that we most love and seek for, may our hearts go out to thee, not as a matter of duty, not because we are bound to worship thee, but because down deep in the center of our being we do love thee and desire to come into that close fellowship with thee that shall give the quickening touch to all our purposes, and make all the aims and all the accomplishments of this hour such as shall really further the interests of thy true kingdom.

We have come up here from many a quarter of this broad land, and we have not come with empty thoughts or empty hearts; we have come through the conviction of a great need that seems to stare us today in the face —a need that belongs to thy kingdom, a need the satisfaction of which means much, we believe, to the present generation and to the future. And we ask that, through all our deliberations and through all the quickening of our thoughts and the inspiration of our pur-

pose, we may come most of all to be sure of this, that we are finding how to fall into line with the march of thine own purpose, and so to find an impulse for our work that shall inevitably make it a higher power in our lives. We yield all things to thee; thou art our Master, our Lord. We desire to be loyal in our hearts to Jesus Christ, who has revealed thee to us. We desire to do his work and to follow his bidding, and thereby to come into something of the spirit of his power, as he worked out the problems that are too mighty for us in this generation of great movements and great thoughts in which we live.

Father, we pray that here tonight, in sincerity and simplicity of heart, we may open our souls to that divine power which is over all, and through all, and in us all; to that eternal Spirit that ever quickeneth those who are sincere and true, and guideth those who are in earnest to fulfil the work of thy kingdom.

We thank thee, our Father, that thou art not hard to be found, that thy life is not far to seek, and that we may have it in our spirit from this hour on. And now, Father, thou who hast helped us thus far to offer thee with one accord our common supplication, help us, as we join together, in that prayer, which has come down to us from our Master:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

THE NEXT STEP FORWARD IN RELIGIOUS EDUCATION

PRESIDENT JAMES B. ANGELL, LL.D.,
THE UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

Gentlemen of the committee of arrangements, and my Christian friends from near and from far, I desire to express my sense of the high honor which has been conferred upon me by asking me to occupy the chair for the initial meeting of this Convention.

Never, I venture to say, has there been a gathering in our country with higher and nobler aims than this. And when one looks upon this vast assembly, and especially when one sees how many of the great leaders of religious thought have come here from long distances to participate in this meeting, one cannot but hope and believe that the results of it will be permanent and beneficent.

We come here with many differences of opinion upon minor points, even in our faith perhaps; but we come here, I trust, with one unanimous and burning desire to accomplish the great object for which this meeting is called, and in one common spirit of devotion to our Lord and Master. And just because we are so numerous, just because we have come from so many different branches of the Christian church and from so many different parts of the country, we must not be surprised if upon minor matters there may be differences of opinion among us; we must not be intimidated by the possibility that in carrying out the great program which has been marked out for us, in accomplishing this great object of improving the moral and religious education of the nation, we shall encounter some difficulties. We need not fear to encounter them with bravery and with confidence in the Master who has led his church through so many places

of peril and trial. For instance, I suppose that we who are here are generally persuaded that the advance in psychological and pedagogical study for the last twenty years has led to decided improvement in secular education. We who believe this believe also that a similar improvement may be secured in religious and moral education by similar methods and by the careful study of the phenomena of religious experience in the period of youth.

It is possible that there are persons who differ from us in this respect. We must try to find how we can work together to that end which we both desire with all our hearts.

It cannot be denied that we are passing through a period of transition, in some degree, in respect to religious thought and doctrine. But the world has always been passing through transitions in religious thought and doctrine. Yet it must be confessed, I think — for we want to be frank and honest, and face all the difficulties that are before us — that at this time we are perhaps emphatically in a period of transition in respect to the history and interpretation and significance of the Scriptures. There are honest differences of opinion in the Christian church at this time upon some of these points. We need not fear to say so and to meet these differences and inquire how they can best be composed.

The amazing discoveries in archæological research, the large additions within the last twenty years to our knowledge of the life and religious ideas of the Hebrew people themselves, our more familiar acquaintance with the Assyrian and Babylonian life and thought and their influence on Hebrew life and thought, and the far-reaching consequences of the many modern scientific discoveries, have indeed tended to carry many of us some way from the old positions which we were taught in our boyhood.

On the other hand, there are saintly men and women all about us, men and women to whose religious charac-

ter we bow in reverence and respect, who, perhaps from less familiarity with these facts to which I have referred, or from a conservative temperament, or from advanced years (in which men are generally reluctant to modify opinions), or from an honest fear that any change of ancient opinion may be accompanied with peril to themselves and to their children, look with grave concern and solicitude upon the positions which some of us honestly and reverently hold.

The question, then, is before us: How shall the church be carried along through this period of transition from the old to the new, if it is to be carried at all? How shall this be accomplished without giving needless pain to many, without perhaps causing some friction and some divisions? And how shall the children be best instructed amidst the somewhat confused ideas of their elders? These are serious and solemn questions which force themselves upon us when this subject of religious and moral education is taken up; and we look for light upon them, we look for answers to these questions in some of the discussions and papers which shall be presented to us at this time.

Of one thing I am sure—that we all come here with a sincere love for the truth, if we can find it; that we come here with the irenical and friendly and cordial spirit of Christian brotherhood. I am sure that we have all come here with the desire to find out, if possible, how the whole army of God can be led forward as a single phalanx, with unbroken front, to storm the strongholds of ignorance and sin and win victories more signal than the world has ever yet seen.

REV. FRANCIS E. CLARK, D.D.,

PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON, MASSACHUSETTS

The scope of this conference, I am told, embraces all phases of the religious development and education of the

young, and I am expected to speak on a department which affords me a most congenial theme—the practical training, as distinct from the teaching, of the youth for actual religious duties.

"The Next Step Forward in Religious Education" is the special theme of the evening. It is quite probable that all people would not agree as to *the* next step in religious education. That there should be *a* forward step there is absolute unanimity, and we should probably all be very thoroughly agreed upon taking several forward steps.

After all, whether my step shall be the next one taken, or yours, is of comparatively little consequence, if only advance is made and genuine progress along wholesome, natural, scriptural lines. Whether the right foot is put forward first, or the left, is of little importance if one only arrives at his destination in good season. There will be many to suggest forward steps in methods of teaching and much of the time of the Convention will, doubtless wisely, be occupied with these matters; but there is another forward step which I would urge, the importance of which, I believe, all will recognize.

This, as I have intimated, is for an advance step in the line of practical religious education; of what may be called industrial or manual religious training. The attention of the church has been centered too exclusively upon its teaching function. It has often forgotten that it has a training work to do which is no less important.

For this I would plead, for a larger recognition of the work of the church in training its young people for their future religious activities in the kingdom of Christ.

This work of training, as distinct from teaching, which is the especial function of the Sunday school, is the normal task of every rightly constituted young people's society in the church. Schools of technology in our educational development have been of comparatively

recent growth. The schools of technical training in church work, the young people's societies, are of still later growth — so late, indeed, that even today a multitude of churches recognize no responsibility for such a training school, and will let it sink or swim, survive or perish, according to the devotion or lack of devotion of the young people themselves, without ever speaking a word of encouragement or lending a friendly hand of help.

Let us consider for a moment this subject under two heads: the need of such a training school, and the results which may be expected from it when rightly constituted.

The need of such a training school is embodied in the very necessities of the church itself. The church of the future, for instance, must have the prayer-meeting, or something corresponding to the prayer-meeting, to awaken and keep alive the spiritual emotions and activities of the laity. Every young people's society may be, and when rightly constituted is, a practical, industrial training school for the prayer-meeting. It inspires in the young men and young women a love for the meeting and familiarity with it. It teaches them in the very best school, that of practical experience, how to take part in it and sustain it, how to lead it, and how to make it a vital, important factor in church life.

It will be a sad, if not a disastrous, day for our non-liturgical churches at least, when the prayer-meeting falls into desuetude, and when the weekly gathering of the church members for conference and for petition becomes a thing of the past or a mere dead formality, which the pastor must carry on his overloaded shoulders. A practical training school for the young people, along the lines at present very largely established, will not only keep alive but greatly increase the efficiency of this vital factor of church life.

The church of the future needs more genuinely social and friendly life. Many a church is dying because of the aloofness and indifference of its members to strangers, or it is rent and seamed with class distinctions, and has within it different layers of the social strata which never really coalesce and mingle in friendly Christian intercourse.

But the young people's society is a constant training school in friendliness and sociability. Its members mingle in the same organization, serve upon the same committee, take part in the same prayer-meeting, enter into the same Bible study, and join the same civic club — in fact, they learn to work, not simply for one another, but with one another, and the social attrition and good comradeship which a learned college president has recently declared to be the best thing about a college course is, in a large measure, also true of a young people's society in a church.

To be sure, it may not be able to break down all class distinctions, or eliminate the horrid spirit of caste which is the spirit of Antichrist; but it can do much in this direction. Let me emphasize again the importance of our young people learning to work with, as well as for, one another. In this land of democracy and equal rights the importance of this thought can hardly be overestimated. To understand it and act upon it would be to take a great, if not the next great, forward step in religious education.

We have had too many who were willing to go slumming, and too little genuine fellowship among our church members who are in different social grades. Many who will patronize the Salvation Army, or support a mission, will have exceedingly little to do with other young people in their own churches who are honestly earning their own living behind the counter or at the carpenter's bench. The social committee of the young people's

society is but the expression of the social religious life of the young people, and it is constantly doing its best to destroy this snobbery and to obliterate unholy distinctions in the church of God.

Again, the church of the future needs those who are trained in missionary lore, in temperance principles, in giving to God as God prospers them, in Christian citizenship, and all the multitude of good things for city, state, and country which cluster under this broad and beneficent name. These things will not come by chance. Our young people will not learn them by instinct or evolve them out of their own inner consciousness. If they learn them, they must be taught in a training school of the young people's society, just as truly as the child who would know about Adam and Abraham and Moses and Christ must learn of them in that other school of the church, the Sunday school.

In fact, the industrial training for which I plead is even more imperative. Many children outside of the Sunday school will learn the Bible from Christian parents or will study it for themselves; but there is no way, so far as I can conceive, of learning the industrial work of the church except in some such training school as the young people's society furnishes. For this work can be learned only by doing it. It cannot be taught by textbooks, or imparted by instruction. Like every other kind of industrial training, it must be gained by practice. The carpenter learns to build a house with saw and hammer and nails in hand, not by reading an elaborate treatise on house-building. The painter takes his easel and brush, and practices long and patiently, if he would be an artist; there is no other way. It is exactly the same with the necessary activities of church life. If the church is worth sustaining; if its work is to be done in the future; if we are to have prayer meetings and missionary activities and an earnest religious life; if the church

is to be a power for good citizenship and righteous living, it must have some such industrial training school. It cannot dismiss it or ignore it.

The instruction of the pulpit and Sunday school may well be likened to the food provided at the family table. It is, very likely, abundant in quantity, and nutritious in quality, but food without exercise makes the sickly, dyspeptic child. Food without exercise in the church is apt to produce no better results.

Even the horses in our stables cannot long live without exercise. Fill their cribs never so full of the best feed, they must yet *do* something to keep healthy. This is a natural law, which is imperative in the spiritual world. There are a great many dyspeptic Christians in all our churches. They are bilious and disappointed and hopeless and useless, except as they become by their continual growling and fault-finding a means of grace to the pastor and other workers. In fact, they have all the symptoms of spiritual dyspepsia. Now, the only remedy for this disease is spiritual activity. "Go to work," said the famous English doctor to his rich, dyspeptic patient; "go to work. Live on sixpence a day, *and earn it.*"

That the young people themselves need such training as much as the church needs to have them trained, is made plain by the scientific psychologist as well as by the practical worker among the young. "The cure for helplessness that comes with storm and stress in the period of adolescence," says Professor Starbuck, "is often found in inducing wholesome activity." "Faith without works is dead. Many persons have found the solution of their difficulties by actually setting about doing things." Professor Coe confirms the same view when he says: "The youth should by all means be induced to be active in those forms of religious living that still appeal to him at all. The greatest thing we can do for the doubting youth is to induce him to give free exercise to the

religious instinct. Religious activity and religious comforts may abide at the same time that the intellect is uncertain how this fits into any logical structure."

I need not dwell upon the wonderful results of such training for the youth in the future years, if it were universally and heartily fostered by our churches. The results would be almost incalculable and beyond description. The prayer-meeting would become a tremendous and vital force in every church. It would not be simply a thermometer to register the heat, it would be the generator of spiritual warmth and vigor, to become more and more the pulsating heart of the church from which would radiate innumerable spiritual activities. There would be trained personal workers in every church who would practice the art of soul-winning in their lookout and prayer-meeting committees, and in their hand-to-hand efforts for their young companions. There would be intelligent missionary work and intelligent missionary giving, and the treasuries of the churches would be filled to overflowing; for it is only an intelligent and trained interest in missions that can ever fill the treasuries.

By fostering such training schools the church would become more and more a power, as the years went by, in all wise philanthropy and sane schemes for benefiting the community; and it would not only have well-formulated theories, but a trained company of youth, constantly recruiting its ranks, who would know what the church and the community needed to have done and how to do it. The tone of our citizenship would be elevated, the atmosphere of our politics would be purified, because the civic club and the frequent convention would keep alive the fires of patriotic ardor.

In their organizations the young people inevitably learn more and more to co-operate one with another. Fellowship between the churches and denominations, and even the Christian nation, would be promoted, and some-

thing at least would be accomplished toward ushering in the reign of "peace on earth and good will to men."

In a measure these results have already been accomplished. But if the church should relegate the pessimist and the continual fault-finder to the rear, the man who, above all others, is the discourager and destroyer of youthful enthusiasm; if it would recognize that there is a place and a crying need in every church for such a training school as I have described, as well as a teaching school, and would throw around it warm, protecting, sympathetic arms, without whose kind embrace and loving sympathy no effort for the young can do its largest work or reap its fullest harvest, a much greater advance could be realized.

But the supreme importance of this practical training in the religious life is shown by the fact — not that facility is thus acquired in the performance of duties vital to the life of the church, not that the prayer-meeting is sustained, the missionary activities increased, a democratic spirit of brotherly fellowship promoted, and good citizenship advanced — but that such a training school furnishes an unrivaled opportunity for bringing the children and youth to Christ, and establishing them in his service and love, and for making them like him in character. Any step in religious education that does not provide for this is a step backward and not forward.

To quote again the psychologist. He puts thrilling emphasis upon this when he reminds us of the old but ever-startling fact that, if conversions occur at all, they occur, with few exceptions, in childhood and youth. Professor Starbuck, after exhaustive inquiries, confirmed by the experience of every one of us, says: "Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered.

That is, conversion is a distinctly adolescent phenomenon. In the rough we may say, conversions begin to occur at seven or eight, to increase in numbers gradually to ten or eleven, and then rapidly to sixteen; rapidly decline to twenty, and gradually fall away after that and become rare after thirty. One may say that, if conversion has not occurred before twenty, the chances are small that it will ever be experienced." His words sound almost like a knell. "One may say that, if conversion has not occurred before twenty, the chances are small that it will ever be experienced."

What then is the conclusion of the whole matter? Is it not that the Lord's reiterated command, "Feed my lambs," comes to us with redoubled power? Here among the children and youth is the choicest garden spot in all the Lord's domain. Is there any excuse for not entering the field?

Is it sufficient for the pastor to say: "I am too busy for the Sunday school, too preoccupied for young people's work; I cannot bother myself about the children"? "The young people's society is a very small part of a minister's concern," said a pastor the other day with an impatient shrug, when urged to go occasionally to his young people's meeting; and many a minister and Christian worker who does not own his belief so frankly, practices the same indifference.

But what is more important? let me ask, with all the earnestness I may command. Is study more necessary? Is the Greek Testament as imperative as the spotless page of the child's soul? Is the morning discourse the matter of supreme importance? Is it more important to preach to the sermon-steeped saints who little need sermons, or to sermon-hardened sinners who will not hear them, and from whose well-fortified consciences the truth will rebound like the cannon balls from the steel skin of a monitor? Is the mid-week meeting of the

church to be elaborately prepared for and never missed, while the young people's meeting is neglected? Shall we spend all our time appealing to the minds, wills, and emotions of the aged and the middle-aged, and forget the virgin gold-mine of youthful love and enthusiasm, which will so richly reward one's toil?

The minister or Christian worker who is too busy or too preoccupied to care for the youth in the Sunday school and young people's society is too busy to build up his church. The true servant of God will find time and make opportunity. He will adapt himself to his work, however few his gifts originally in this direction. He will gain for himself the young heart that he may win the young, so that at the last, when his account is demanded, he may say: "Here am I, Lord, and the children whom thou hast given me."

WALTER L. HERVEY, PH.D.,
EXAMINER BOARD OF EDUCATION, NEW YORK CITY

The three social institutions directly charged with religious education are the state, the church, and the home. Each of these has its specific function; neither can do the other's work. All are interdependent; neither can do its work without help from the others. That the public schools in this country are performing, or indeed can perform, this function, is not always recognized. I believe that the work of those schools when well done is essentially and deeply religious—deeply, but not explicitly; dealing with fundamental religious verities, but keeping these in the background; feeling, but not talking much about them. It often happens that the more religious such work tries to be, the less religious it really is. Whenever the work of the public schools is made more effective, that is a forward step in religious education. But it is not and should not be, I think, the aim of the present movement to reform secular

education as the *next* step. What then of the home? Religious education doubtless begins at home. So does irreligious education. And there is a sense in which the reform of religious education must begin at home. But in these matters the home gets its impulse and its guidance largely from the church. And it is this one phase of the work of the church that I wish to dwell on.

In the church there exist side by side pressing need, large opportunity, and distinct strategic advantage. What is the point in the church on which to focus efforts at reform? Shall it be the Sunday-school budget, the curriculum, the superintendent, the building, or the teacher? "The teacher," you say, "let us begin with him; for without good teachers there certainly cannot be good teaching." When I think of the Sunday-school teacher I am reminded of Thomas Carlyle's kindly remark about the British soldier: "He fought without knowledge of war and without fear of death." Not that the remark applies fully; not that the religious teacher teaches without knowledge of whom, what, or how he teaches—that would be perhaps partly true; but that the Sunday-school teacher, like the British soldier, has boundless fidelity combined with limited knowledge of his art. The Sunday-school teacher is like the British soldier in another respect. He sometimes has to fight against odds needlessly heavy. The next forward step in religious education, whatever it proves to be, must give help to the teacher in these two ways: first, it must give him ammunition and teach him how to use it; and, secondly, it must not leave him to fight single-handed against odds heavier than odds need be.

First, then, as to the religious teacher, and how he is to be helped.

1. Modern pedagogy is founded upon the principle that in the spiritual world things go, not by luck, but by law. The successful teacher, like Emerson's "successful

man," is a causationist. He believes that "there is not one weak or cracked link in the chain that joins the first and last of things." As you can twist cannons like wisps of straw, just by taking the proper steps in their order, so you can train the human will by processes of growth.

The great trouble with the unskilled teacher is that he expects adequate results from inadequate causes, and too quickly. For example, he sometimes expects to secure a desired result merely by asking for it or talking about it, forgetting that "whatever the subject-matter may be, the work of the teacher is in nine cases out of ten not done by directly enforcing the ideas he has in mind." Direct enforcement was the way of old Eli, with his impotent "Why do ye so?" Direct enforcement is the way of those lesson-makers who (by actual count) draw from lessons averaging twelve verses each an average of five and one-half moral truths. Five whole truths and one half-truth each Sunday for a year makes upward of two hundred whole truths, and for ten years two thousand. And yet we are not satisfied with the fruits of religious education! No, for we want not more truths drawn, but more truth taught. When once the living truth is set to work in a mind, the truths will take care of themselves. What the teacher was fain to tell outright, the child will then say to himself. This was the way of the prophet Nathan, prince among pedagogues, who, instead of preaching a sermon to King David, presented a picture of life, and the picture preached the sermon. The religious teacher must learn to plant and to wait.

But scientific teaching demands scientific teachers — trained teachers. I do not mean by this that all those Sunday-school teachers within the sound of my voice who feel themselves ill equipped for the work should forthwith resign. I do not believe in an idealism of the impossible. The next forward step must be a practicable

step. And to be practicable, it must provide the means of making present teachers better, and future teachers better still.

There are always two possible ways to work reform: to work from the bottom upward, and to work from the top downward. The French Revolution was a bad example of the first way; and a good example of the second way is the reform of the New York police department, by putting down in Mulberry street one who is every inch a man, giving him the power and holding him responsible. It is this second type of reform that I now advocate. The minister should exalt the teaching function of the ministry. It may be a new thought to many in America, but it has the sanction both of history and of common-sense, that the minister should hold himself responsible, and should be held responsible, for the religious education of those committed to his charge. It is his privilege, and it is his duty, to teach as well as to preach, to be a leader in study as well as a leader in prayer. It used to be said that the prayer-meeting is the test of the church's life. If that be true, attendance at prayer-meeting should be the test of the individual's spiritual condition, and who of us believes that it is? How many conscientious men and women are there who, in this busy world full of vital interests and of Christian service, have long had pressing engagements that keep them regularly away from prayer-meeting? The time will come when a test of the vitality of a church will be eagerness to teach and to be taught; when the minister shall be a religious educationist. And then those who on the night of the mid-week meeting used to have imperative engagements will find that they have time for that which is worth while, even when it comes in the middle of the week.

But, you ask, is the minister also to be a pedagogue? Is he to occupy a chair as well as a pulpit? Permit me

to answer this question by asking another. If the minister is not responsible for this, what is he responsible for? Which one of his multitudinous responsibilities is more vital than that for the religious development of the souls in his church? And again, if the responsibility for religious education is not the minister's, whose responsibility is it? For somebody's responsibility it must be; and his is the central position. What he fixedly determines to have shall come to pass, whether it be a new church building, or a zeal for Bible study. Consider the effect of the deep resolve of a minister, himself on fire with the spirit of study and of teaching, to make every man, woman, and child in his congregation eagerly interested in the study of the Bible. We get in this world what with singleness of purpose we determine to have.

But not without means. The minister must be taught as well as the teacher. And it is one feature of his preparation that I wish now to emphasize. It is a feature which I regard as essential to the success of any forward movement in religious education. It is a feature for which the time is fully ripe. I refer to the training of intending ministers, while in the theological seminary, in the art of teaching and in the study of the child. The minister must know what good teaching is; he must be a judge of teaching and of teachers. In the seminary he should try his hand at preparing lesson-helps, that he may distinguish good and evil in Sunday-school lessons. He should join the army of those who are trying to adapt the Sunday-school curriculum to the interests, capacities, and needs of the child. He should learn to talk to children without talking down to them or talking over their heads. He should learn to ask educative questions. He should learn the basal laws of Sunday-school organization. Above all, he should learn the meaning of that profoundest of pedagogic maxims: "We learn by doing."

This is not an academic suggestion; it is a real demand—a demand which the men and women now in theological seminaries are actually making. Where the demand is met, the class-rooms are full. I know of one man, an intending missionary, who at the suggestion of his official adviser took pedagogy instead of homiletics.

The first step is thus a chain of steps. Children must be instructed as well as converted; teachers must be helped to instruct them; ministers must be trained so that they may exalt and fulfil the teaching function of the ministry; the curriculum of the professional schools, which has already broadened to include missions and sociology, must make room for the science and art of teaching and of organization, and for the study of the child.

2. But the problem of religious education, as of all education, is two-faced: it has to do, not merely with the truth, but with the machinery for making the truth effective. Religious education on the side of organization is undeniably and palpably weak. Generally speaking, there exist no effective arrangements for discipline, for grading, for home preparation, for promotion, for graduation. The course of study is chaotic, without beginning or end; what should be a highroad is a cow-path broken by geologic faults. Sunday-school behavior has become a byword; no one respects an institution that does not respect itself, children least of all. But grading and promotion and home study are not doctrinaire desiderata; they are facts, today realized in many schools, small as well as large.

In one school that I know of, graduation is made a means of grace. It is a mission school of two thousand members. Formerly there were in this school no set course, no requirements for completing the work, no arrangements for honorably severing connection with the school. The boys when they got ready dropped

out. And then when they met the superintendent on the street, relations were somewhat strained. Neither knew just how the other stood. The lad felt that somehow he had done wrong, but wasn't exactly sure; neither was the superintendent. To remedy this evil an arrangement was made whereby upon completion of a certain required course one could gain honorable dismissal from the school. Those thus dismissed might continue for graduate work by making application each year. The result has been, first, that many more stay to complete the course; second, that many stay for graduate work; and, third, that those who are honorably dismissed hold up their heads when they meet the superintendent or their teacher on the street.

Lack of organization leaves the weight of these problems on the shoulders of the individual teachers—which is as unreasonable as it is unfair. Discipline, for example, is doubtless largely the teacher's business, but back of the teacher there must be the authority of the school interpreted through the organization of the school. A certain boy who was distinctly bad in the Sunday-school class was observed to be one of the best in the industrial class held on Saturday. "How is it," said the teacher, "that you cut up so in Sunday school and behave so well here?" "Well," said the boy, "here I have something to occupy my mind; in Sunday school I don't."

That suggests one solution of the behavior problem. But along with this there must be in the background the clear idea that those who wilfully persist in disorder will be permitted to withdraw, under compulsion. In practice, however, the frequency of this compulsory segregation is in inverse ratio to its felt inevitableness, which, being interpreted, simply means that you won't have to do what you said you'd do, if the boy knows you meant it.

It is sometimes felt that a high degree of organization is incompatible with a due exercise of personality;

but, rightly understood and applied, organization reinforces, not replaces, personality. Instead of forcing teachers to stand alone, with organization we strengthen the individual by the authority, the system, and the spirit of the whole. The true function of machinery in education is to give the educative forces a chance to do their work without loss of power.

The training of religious teachers, including ministers, and the organization of religious agencies, including the Sunday school, constitute, in my judgment, the next step forward in religious education. For the accomplishment of this work a central organization is indispensable. And it is because of this need of a central organization, to serve as a clearing-house of ideals, as a bureau of information regarding proposed plans and accomplished facts, and as a central source of light and power, that I am hopeful of the permanent success of the project which is tonight so happily inaugurated.

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By "religious education" we understand training in the knowledge and practice of religious truth; and that the word "religious" in this connection must be so comprehensive as to include the vast content of aspiration for moral truth and character which lies outside any realms of ecclesiasticism or dogmatism. But, since action and character are vitally underlaid by truth, we may narrow our definition for present purposes to the limits of education in the *knowledge* of religious matters. Christian character is Christian truth personalized. Christian service is Christian truth made concrete in deed. Thus, since the supreme source of Christian truth is the Holy Scriptures, our subject "religious education" means, fundamentally, education in the study of the Bible.

I. Let us consider some reasons for a forward step in religious education, or Bible study. We set aside all reasons that may arise from purely spiritual considerations as being sufficiently recognized, at least in theory, by this audience, and confine ourselves to a statement of arguments that may be drawn from a survey of conditions about us. Among these are:

1. An atmospheric reason. The strides in secular education are immense. The modern giant wearing the seven-league boots is our American educational system. Institutions of learning are expanding not only in endowments, but also in facilities for the increase of knowledge. Their graduates rise in the thermometric scale of attainments because of the heat of this educational atmosphere. The public-school system is now so richly developed that in some cases its graduates are better trained than those of many colleges a score of years ago. The organization of the General Education Society for the purpose of stimulating interest in secular education in our entire land, especially in the South; the endowment of a university with $10,000,000 for the express purpose of discovering and helping the unusual man; and the universal advance of our population in general intelligence, are only flashes of forked and sheet lightning that reveal an atmosphere surcharged with educational electricity. Fascinated by this dazzling display of enthusiasm for culture, the lover of the Bible longs for an equally intense enthusiasm for the knowledge of its truths. But in this increase of culture acquaintance with the Scriptures has an infinitesimal place. The Christian scholar inevitably asks himself why this most precious source of religious truth is not alluringly presented to the otherwise highly educated. It is not strange that this Convention should be an expression of this atmospheric influence as it affects sacred learning.

2. The evolutionary reason. Quietly and silently

there have been at work preparatory energies that have wrought nobly. We must not forget them, nor fail to acknowledge our profound gratitude to God for them. Among them are the International Sunday School Association, the Bible Study Union Lessons, the thousands of faithful pastors who have done the best they knew how to do, the scientific spirit of exactness, the passion for fact and the historical method of study that have permeated the intellectual processes of men, the gravity current of pure fresh air from the higher altitudes of Christian scholarship that has descended upon the plain of common life, and the deep vital yearning to understand more thoroughly the contents of the literature whose teachings have done so much for personal and social morality. These and other energies have been noiselessly enlarging our desires, until now myriads feel that the germinal stage has passed and we are to move on in our progress through immaturity one more step toward the full corn in the ear.

3. The missionary reason. There are many persons who in one way or another have passed through the dark experience of the conflict between a hunger for reality and the ideas of the Scriptures that fail to satisfy that yearning. They well know the joys of soul that came when they escaped from mechanical bondage to biological freedom, and were ushered into the realm of study, where the divine life once more throbbed through human lives, and they felt for themselves the impact of the holy pulses. This way they have found to shine more and more unto the perfect day. In accordance with the sacred principle of stewardship, what else could one with such an experience crave than that his own joy should be shared by every human being? For one who has had such a taste of truth, to love one's neighbor as himself means the everlasting effort to get that neighbor to take some next step forward in his religious

education. He thinks of millions who are indifferent to the Scriptures; of other millions who love the Holy Writings, but whose benefits from them are limited by mistaken conceptions of the Book and faulty methods of study. It is the vision of these multitudes that stirs him into a zeal that is none the less missionary because it is educational.

4. The irenic reason. One of our ablest educational leaders, an earnest Christian, and interested in this Convention, is reported to have said not long since in a private address to ministers that there is a break between the faculties of religion and learning. The chasm that anywhere yawns between secular learning and theology is due to one of two causes, or both: The misrepresentation of the Scriptures by the theologian, or the prejudice of the secularist. How many scientists have been repelled from religion because the friends of the Bible mistakenly insisted that it was a text-book for students of science? How many sane men and women have lost all interest in the Holy Writings because their expounders have from these writings deduced errors which they have proclaimed as truths? Darkness has been arrayed in the garments of the light of revelation. Is the cause of religion so rich in wealth of manhood and womanhood that it can wantonly ignore the personalities and influences of those who are shaping the course of that vast and pervasive educational movement of which we have spoken? If any next step forward in religious education could be taken with the olive branch of truth as a banner, without compromising the adjective "religious," how desirable that step would be!

5. A preventive reason. Think of the young men and women in our institutions of learning, and the boys and girls in our public and private schools, who six days in the week are taught to study all subjects according to

processes and canons of investigation dominated by the modern scientific spirit, which is only another name for normality. Is it at all surprising that they soon feel the wide difference between the methods used in secular training and those employed by agencies for religious instruction? Must it not seem to them very queer that processes so essential in secular education are unused, if not unknown in sacred learning, so far as they can discover? Ought it to surprise us if these students soon come to believe that a subject is not worth studying at all, which is not worth studying on Sunday according to methods that yield rich fruits in other spheres on week days? Who can tell how much ignorance of and indifference to religious truth is due to the discrepancy and disparity between the intellectual methods employed in the pursuit of secular and sacred truth? If some "next step forward" can save these multitudes of students from the penalties of ignorance about religious things, or the fogginess of imperfect light, or the death of indifference, is it not high time that we were taking counsel of wisdom and exerting ourselves to administer the ounce of prevention, rather than wait until the spiritual disease compels us with sweat of soul to attempt the probably vain effort to administer the pound of cure? Preventive hygiene is wiser than problematic therapeutics.

6. A polemic reason. Among the phenomena of the religious world today, none is more striking than the variety of beliefs and practices. Many of these are, to modern students of religious truth, simply grotesque. With all allowance for the moral sincerity of those who cherish these singular notions and performances, sane judgments will agree that fundamentally they rest on mistaken conceptions of the Scriptures, and erroneous methods of interpretation. But they leach our churches, and, what is worse, produce perversions of normal Christian manhood and womanhood. The only

remedy for these is the constructive one of a better method of Bible study. Sarcasm and ridicule only intensify devotion, because they arouse the martyr spirit. Argument and debate over opinions usually lead men to fortify their peculiarities by a prejudiced use of the Scriptures. A sane method of Bible study, as a basis for the true conception of the Bible and the knowledge of its teachings, is the only way to save our churches from the loss of many to whose beautiful and sincere spirit the enthusiasm of these "isms" appeals, but of whose very deficient intellectual conceptions these same "isms" easily take advantage. If a "next step forward" could be a germicide for these intellectual bacilli that have produced the conspicuous doctrinal and practical aberrations we now see, is it not greatly worth our while to take it?

These, and other conditions that might be indicated, converge to make imperative some forward movement. They unite to form the cry of the man from Macedonia: "Come over and help us." When we go we may have only a jail, and rods for our backs; but let us go nevertheless. We must move toward him. A step backward would mean cowardice, a step sideward would mean dodging. Forward is the only honest direction. All agencies — homes, schools of all kinds, churches, societies of young people, the religious press, and all other instrumentalities that participate in the religious education of the world — should unite in an energy whose holy discontent with the present situation would be expressed in terms similar to the motto of an organization of men once known as the "Restless Club,"

> Anywhere but where we are;
> Nothing could be worse than this;
> The best is good enough for me.

II. Can we then have any idea of what this next step will be? It must be a *step*. Leaping is out of order.

"So is the kingdom of God, ... for the earth beareth fruit automatically; first the blade; then the ear, then the full grain in the ear." We are not here to bury dynamite under existing defective agencies, to explode it by verbal or operative concussion, to delight in the loudness of detonation, and to cherish the vague hope that the paradox of such a catastrophic elevation of reluctance and good custom that has corrupted the religious world, will somehow lodge the things we want to uplift in serene and satisfactory altitudes. There is not one of us who has this spirit, or approves such a process. We are not flying or running, but walking, and we shall not grow weary in taking "the next step."

Because it is the *next* step, naturally it must be taken from where we now stand. Direction is always a resultant of energies. The more numerous the energies, the more complex the problem of direction. Any single agency can walk as it pleases in the pursuit of its own ideals and take the consequences. But when different agencies combine their energies, each one modifies and is modified by every other, and the resultant direction is the product of interaction. Whatever this Convention does will necessarily be of this nature. One thing is sure, that without combination the agencies that desire improvement of the present situation cannot work together, and there is no effective way to combine without organization.

The ideals of such an organization must be (*a*) comprehensive enough to include all desirable members of it; (*b*) worthy to enlist the enthusiasm of every agency interested in religious education; (*c*) gradual enough to prevent the sense of violence in leaving the last for the next; and (*d*) practical enough to be possible of realization. These are the four characteristics of "the next step," whatever it may be: comprehensive, worthful, gradual, and practical. At once some directions are

eliminated. The next step cannot be ecclesiastical. Nor can it be dogmatic. No body of conceptions, whether liberal or conservative or moderate, can form our north star. Nor can it be commercial. The farther aloof we keep from either union or rivalry with publishing enterprises, the more hopeful will be our prospects. Since it cannot be ecclesiastical, nor dogmatic, nor commercial, the "next step forward" must be wholly and aggressively *educational.*

And what is the educational step to which we are shut up by the very necessities of the situation? It is simply this: *An organized and vigorous campaign for universal Bible study according to sound educational methods.* All education is discipline in normal methods for the energy that is being educated, whether physical, mental, or moral. "Normality" is the great word. The fruit of education is developed energy acting according to normal processes. The next step forward in religious education will be educational. All hail to the prospect of that step! Questions as to plans, methods of accomplishing them, agencies for their execution, while of the utmost importance, are secondary compared with the clear conception of the ideal itself. This is the open path that lies before us. It satisfies the four canons imposed by the present situation, since it is comprehensive, worthful, gradual, and practical. No objection can be found to this ideal as a resultant by any interest, whether ecclesiastical, dogmatic, or commercial. It confines itself to the realm to which we all belong, and invades no other.

Furthermore, it promises untold benedictions upon the conditions that impel us to take this step. It shares in the atmospheric educational enthusiasm; it is the natural evolutionary outcome of the work of the past; it is the missionary aspect of educational attainment, and so satisfies the altruistic spirit of the scholar; it

will be effectively irenic toward those who, whether through our mistakes or their own prejudices, have spurned the study of the Scriptures; it will prevent the shock that our intelligent young people feel when they become conscious of the unlikeness between methods pursued in secular education and those followed in religious culture; and it will effectively destroy the wild notions and performances that are based upon conceptions and processes of study that will not stand the test of intellectual sanity.

In addition to meeting the needs suggested by the conditions that have begotten this Convention, it will gratify every craving for Christian truth by every heart that properly deserves to be called spiritual. Can we not all surrender ourselves to this ideal? Is there anything in it that alarms even the most cautious? Does it fail in any element that the boldest can reasonably demand? And will it not unite all agencies under the penalties of their own unbelief in the apparent axiom that there is now needed an organized and vigorous campaign for universal Bible study according to sound educational methods?

The consideration of results need not detain us. We may be like men walking through the woods with a lantern on a dark night. The end of the journey may not be in sight. We do not care if it is not. But the lantern gives enough light for the next step. And that we ought to take at once, unless we are prepared to spend the night in the woods.

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The problem which confronts us is the advancement of religious education among our young people without adopting any measure which even looks toward the union of church and state. It is easy to maintain the

independence of church and state—we have done that for a hundred years. If, on the other hand, we had a state religion, it would be easy to foster the religious education of the young. But to forbid our state universities and public schools taking any step toward the adoption of a state religion, and at the same time to advance the religious education of the young—this is the problem which confronts us.

A glance at history may throw some light upon the problem. In 1630 the town of Boston was founded. The second entry in the town records is as follows: "*Resolved*, That Brother Philemon Pourpont be entreated to become scholemaster for the nurture and instruction of our children." The Boston Public Library contains the curriculum of her public school in 1781—one hundred and fifty years after its organization. The course of study then consisted of the *New England Primer*, *Dillworth's Speller*, the Psalter, the Creed, the New Testament; and the course closed with the study of the Old Testament. Every text-book in the course, aside from the reader and the speller, was a text-book on religion. Out of curiosity I examined *Dillworth's Speller*, and found that the spelling lessons were interspersed with moral and religious instructions in order that the young people wrestling with our abominable English orthography might be duly reminded that there was a God above them and a judgment day ahead. I turned to the *New England Primer*, and found that the first six pages were devoted to the alphabet and short words in spelling. Then followed a short catechism, the Lord's Prayer, Watts' "Hymns for Children," and two more catechisms. You thus see that, from the founding of the public schools in New England to the close of the American Revolution, the public school was simply the hand-maiden of the church, training the children of the colony in orthodoxy and in practical righteousness.

Doubtless the Puritans were narrow and bigoted. Yet the religious training of their children for a hundred and fifty years produced by 1776 a body of men whose clear thought, lofty patriotism, and moral heroism in the Revolution astonished the civilized world.

But our ancestors left the Old World for the sake of religious freedom; and the dread of a state church, together with the growth of liberty of conscience, culminated in the New World in the complete separation of church and state at the adoption of our constitution. This led to a revolution in the curriculum of the common schools between 1780 and 1820. Not a religious text-book can be found in a public school in the United States today. We have solved thoroughly—and I trust forever—one-half of the problem which confronted us.

The other half of the problem, namely the religious instruction of the young, is stirring the civilized world today. England, in the name of the religious training of her children, has recently adopted so unjust and obnoxious a system of ecclesiastical instruction in her public schools that we may hope for a party revolution. In France one ministry has resigned and another is seriously threatened by the political and ecclesiastical reaction which has arisen from the attempt to separate the church and the state in the religious training of the children. What solution can we find for this second part of the problem—the part which is still vexing the leading nations of the Old World?

Four steps at least seem possible: First, let all teachers and public speakers and newspapers lay fresh emphasis upon the responsibility of parents for the moral and religious training of their children. We have approached dangerously near state socialism in our system of public education. We can readily defend the maintenance of public schools by taxation on the ground that some general intelligence on the part of all our

people is essential to the safety of the republic. But there hardly seems to be adequate reason for the state to supply text-books for the children any more than for the state to supply food and clothing. Certainly text-books, like food and clothing, should be furnished by the city to the children whose parents are unable or cannot be compelled to supply their little ones with these needed articles. But the wholesale furnishing of text-books for all children, like the wholesale attempt to furnish instruction in all possible subjects, only tends to foster the sentiment of irresponsibility upon the part of fathers and mothers.

An indirect and perhaps inevitable result of the attempt of the church to furnish all the religious instruction needed by the children has been the lessening of responsibility upon the part of fathers and mothers for the spiritual welfare of their own.

The forward movement for the advancement of religious education should begin with a vigorous attempt upon the part of ministers and educators and editors to throw back upon parents the chief responsibility for the religious welfare of their children. An earnest effort upon the part of fathers and mothers to cultivate the friendship of their boys and girls, the sharing of family interests and responsibilities between parents and children, the exchange of mutual confidences during the turbulent period of adolescence, and especially the mutual exchange of hopes in spiritual struggles, will advance in a degree beyond calculation the moral and religious growth of the young people of America.

The old system of family prayers and household religion has disappeared too largely. Perhaps it was too formal and mechanical. In spite of the system, or possibly because of it, there was self-suppression and a lack of a joyous, victorious type of family piety. Its re-establishment seems to many an impossible achieve-

ment. But the cultivation of a cheerful, practical household piety, with Scripture mottoes and hymns and blessings and prayers together; the laying of the chief emphasis in religion upon a childlike trust in God manifesting itself in daily righteousness and in the gentle courtesies of the new chivalry — such household piety commends itself alike to the common-sense and the sentiments of our American people. The interest and the love of parents are already assured in our new enterprise. What ought to be done can be done. Let us inaugurate a crusade for the introduction and acquaintance and mutual companionship of parents and children; let us arouse the dormant sense of responsibility upon the part of parents for their children as the first step in the spiritual progress of the twentieth century.

The second step in the advancement of religious education in the United States is the improvement of our Sunday schools. The brief history recited above shows that between 1780 and 1820 the public-school curriculum was revolutionized. The purely religious course of study was supplanted by a secular course of study. The Sunday school was a providential discovery for the crisis which confronted the American people at the separation of church and state. And the Sunday school has rendered a providential and immortal service to the nation. Harsh criticism of this institution is due to the blindness which fails to recognize its providential place in American history, and to the injustice which fails to appreciate the service which love renders freely to our children.

But the very greatness of the service which the Sunday school has rendered the nation in the past, her unique position as the teacher of morality and religion to our children, should make us all the more eager to secure all possible improvement for the future.

I do not think that this improvement will arise by

employing teachers generally in our Sunday schools as we employ them in our day schools. Many men and women whose incomes are far greater than the incomes of our teachers in the day schools are serving our American Sunday schools out of love for the young people. It is absurd to speak of men like the late Lewis Miller and D. L. Moody, like John Wanamaker and B. F. Jacobs, Associate Justice Brewer and Russell Conwell, Drs. Hurlbut and Peloubet, like Henry Clay Trumbull and Bishop Warren and Bishop Vincent, as mere "artisans in teaching," "practicing" on the souls of our children. When the profession of teaching in the American Sunday school ceases to be a call of duty and a labor of love and becomes the drudgery of hirelings, we shall see the decadence of the most fruitful form of spiritual activity in our churches.

On the other hand, the members of the church and the fathers and mothers of the children taught should at least acknowledge the loving service of the Sunday-school teachers by furnishing them, at the expense of the church, a fine working teachers' library, with the best possible lesson-helps and with the latest appliances and objects for illustrating and making interesting the lessons. More, the church ought to furnish her Sunday-school teachers an opportunity to kindle afresh their enthusiasm and to enrich their mental and spiritual lives by sending them to Chautauqua assemblies and summer schools where they can increase their knowledge of the Bible and their proficiency in the religious training of the children. Surely we can push the organization of non-resident classes among Sunday-school teachers for the thirty-seven courses already organized by the American Institute of Sacred Literature.

I am not a prophet or the son of a prophet, but I feel an inward conviction that during the next ten or fifteen years a million people ought to be organized for the

daily study of the Bible. If we can secure through the Institute of Sacred Literature an intelligent grasp of each author's meaning in writing the various books of the Bible, and then rekindle enthusiasm by the devotional study of the Bible as the Word of God, we can inaugurate a spiritual revolution among teachers and students in the next twenty-five years, which will be greater in its consequences than any other religious revolution inaugurated in the history of the church. How more fittingly can we prepare for and introduce the Dispensation of the Spirit?

The third step in the religious advancement of the young people of the United States should be taken by our private colleges. In these institutions of learning, from Yale, Harvard, Hopkins, Chicago, Northwestern, and Stanford down to the humblest college founded by the weakest church in America, there cannot arise the slightest embarrassment over any possible union of church and state, or the slightest objection to the more vigorous moral and spiritual activity of the professors.

They say in Germany: "As the young men in the universities think today, so will the nation think tomorrow." We teachers in the private institutions of learning owe a greater service to the ideals of the Christian men and women who founded our universities and whose sacrifices make possible our lives of study than we have yet recognized, much less discharged. More should be done by us in teaching the Bible as the most potent moral literature of the world, and as containing a revelation of the righteousness and love of God in the gift of Jesus Christ. It is not creditable to strong universities that they maintain chairs in almost all possible subjects—and not one of them has a needless chair—it is not creditable that they maintain chairs of dentistry and farriery and have no chair of the English Bible. "But these

ought ye to have done, and not to have left the other undone."

When we remember that there are 129,000 young people in our private colleges and universities and professional schools, as compared with 46,000 in our state universities, when we remember that these private colleges and universities are not restrained by any fear of the union of church and state—surely it becomes our high duty, as it is our providential privilege, to set the pace of moral and spiritual training in the American universities for the twentieth century. But we can do more than teach. We can co-operate with the Christian students in promoting the religious life of the universities, just as we already co-operate with them in athletics, and take them to work beside us in our laboratories, and unite with them in scientific and classical clubs. We can thus help young people to close the chasm between the actual and ideal, and do much to advance the religious life of the nation. Above all, in this new era of world-expansion, let us present Christ as the hope of the race, and appeal to the moral heroism of our students to carry the message of eternal life, along with our commerce and our inventions, to all the nations of the earth.

Fourthly, the teachers in the state universities, and especially in the common schools, can do much to advance the moral and religious life of the young. We must never forget the first maxim of teaching, that example is more powerful than precept. We all feel that a teacher who is constantly striving in public-school work to drag in the dogmas of his church fails to comprehend the genius of the republic and is disloyal to the great mass of his supporters who are not members of his sect. The public must not permit any acts upon the part of teachers which suggest a union of church and state. Upon the other hand, the state does not assume to invade the sanctity of private life. Indeed, the state

is glad, on purely public grounds, to secure the finest and most ideal characters for public-school work. And there are thousands of cases in our public schools where a Christian woman, like President McKinley's sister, of Canton, by a sweet, attractive personality and a hopeful, cheerful piety, has done more to mold the moral and religious life of the children than the minister in the pulpit or even the mother in the home. I pray that the time may never come when Christian manliness among men or Christian saintliness among women will prove a bar to public service in the common schools.

But we are not limited to the mere silent influence of example. There is no more objection to a college professor's attending a meeting of the Y. M. C. A. in the city in which his students live than to his witnessing a baseball game in which his students participate. There need be no more objection to the president of a state university attending church, and even at times participating in the services, than to a justice of the Supreme Court teaching in the Sunday school. The state has never interposed an objection to the reasonable activity of her servants outside of their official duties. And in our state universities those professors are regarded with special love who, outside of their prescribed work in the class-room, are willing to spend and be spent in helping the young people committed to their care to realize their intellectual and commercial aims, their social and moral aspirations.

While theoretically, therefore, the state universities cannot teach the creed of any church, nevertheless it is unjust to characterize them as godless institutions, and unwise to overlook their possibilities for service toward the solution of the problem which we are studying this evening.

We may even go a step farther. Matthew Arnold, who lived and died under the aspersion of heterodoxy,

nevertheless in his report as school inspector of Great Britain advocated the reading of the Bible in the public schools of England, not in the interest of the church, but because he believed this book to represent the highest literature of the human race.

Huxley, who professed agnosticism throughout his life as to the superhuman claims of Christ, nevertheless pleaded earnestly for the reading of selections from the Bible in the public schools of England, on the ground that the Bible had shown itself for generations the most potent literature for moral culture which the human race possesses. Hence he maintained that common-sense and science unite in demanding the use of this book for the moral training of the young.

The ordinance of 1787 which, next to the constitution of the United States, is the charter of the Northwest, declares that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Surely this charter, construed either technically and verbally, or liberally and in accordance with its spirit, gives the teachers of the Northwest the right to read before their children selections from that book for which Arnold and Huxley pleaded in the name of literature and life.

A narrow and mechanical construction of the law may forbid the use of the Lord's Prayer or the Sermon on the Mount in public schools in which the precepts of Buddha and Confucius may be read without the slightest criticism. The National Educational Association, whose instincts for the promotion of the highest interests of the children are wiser than the bigotry of secularism, declared last summer, by a unanimous vote, in favor of the use of selections from the Bible for reading lessons in the public schools.

Indeed, if we ever reach a scientific knowledge of

human nature, and if Christ furnishes the only scientific solution of its problems, verifiable by the test of experiment, we shall eventually reach a science of religion; and we shall teach that science just as we teach the Copernican System — not in the name of the church, or in antagonism to it — but in the name of science and for the welfare of our children. If, indeed, young people pass through a period of storm and stress in their adolescence, and if Christ alone brings peace to turbulent souls; if, indeed, no man ever secures his highest interests by selfishly seeking them, and if Christ presents the scientific method of human progress in the law of love; if, indeed, the human heart eternally aspires after the ideal, and if this ideal finds its only objective embodiment in Christ and its most perfect subjective realization through our union with Him, then civilization will yet reach the period when Christianity shall become the common law of the Republic and the highest science of the race.

SECOND SESSION

PRAYER

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Our Heavenly Father, we thank thee for thy manifold blessings to us, for all the privileges we enjoy in life and for the revelation of thyself which thou hast seen fit to give in the person of Jesus Christ our Lord. And as we assemble together in this Convention, we would lift our hearts to thee in earnest prayer, asking that thou wilt grant the presence and the power and the spirit of Jesus Christ. We thank thee, dear Lord, not only for Jesus Christ, but we thank thee for the church that he founded upon earth, for all its magnificent and splendid record in the years that have passed, and for all the methods that are being used today to advance its truth and build up its cause. We thank thee, too, for thy Holy Word, that revelation of thyself which thou hast given; and as we meet together this morning we unite in praying that the study of thy Word may be greatly increased and that its majestic truths may be unfolded, that we may come to know of the things that are truly worth while.

We thank thee, O God, not only for thy church and for thy Word, and for Jesus Christ our Lord, but we thank thee for the saints of God who have stood true during all the years that have passed. Our hearts are made sad when we remember that sometimes those who have stood for thy truth have suffered martyrdom. And yet, our Father in Heaven, as we worship thee this morning, we praise thee that thou hast given in the past such a spirit of loyalty for truth to those that have followed

thee in other years that they have not counted their lives dear unto themselves, but have shed their blood and have given up life that thy gospel might be proclaimed and preserved.

O God, we thank thee for the stubbornness of religious conviction and of the religious power in the past. We pray that there may be no waning of such a spirit; but as the days swiftly come and go, bringing us from one scene to another, may there be more and more of those who shall stand for the truth as they believe it.

Hear our prayer for thy blessing upon the deliberations of this Convention today. Our Father in Heaven, some of us are constrained to believe that there has come an opportune time to pause and for a moment to think over the old truths again. We pray that thou wilt forgive in us the errors of the past. We do worship thee and praise thee that over and beyond the errors of men thou hast seen fit to have thy truth go on; and Lord we pray that the mistakes of the past may not be repeated in the future. Believing as we do that there must ever come to us better truths and better ways of applying them, we meet this morning and pray for thy blessing, that our deliberations may be without passion and without prejudice: may we come as one united body, one group of united people, believing in God and Jesus Christ his Son. May we unite together our thought that thy cause may be advanced, the strongholds of evil torn down, and the gospel of Jesus Christ proclaimed with even greater power.

Hear us in our morning prayer. And now as we close our petition, we ask that the Spirit who has ever been striving with men and guiding their thoughts, may be with us. We are yet reminded that the best revelations of thyself have not been the revelations of flesh and blood, but have been the revelations of thy Spirit. Grant us the Spirit's guidance and power. We ask it in the name of Jesus Christ our Lord. Amen.

RELIGIOUS EDUCATION AS A PART OF GENERAL EDUCATION

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The modern conception of religious education takes the form of an argument. True education, it says, must develop all the normal capacities of the mind; religion is one of these normal capacities; therefore true education includes education in religion. If, for any reason, the state does not impart religious training, then the home and the church must assume the whole task. This task is no mere appendix to general education, but an essential part thereof. It is not a special or professional matter which, like training in the fine arts, may be left to individual taste or ambition. Religious education must be provided for all children, and institutions that provide it for any children are organs of the general educational system.

This view is modern in the sense that a new awakening to it is upon us; it is modern in the sense that the exclusion of religious instruction from the public schools has given it peculiar emphasis and peculiar form; yet, in one form or another, it is as old as civilization. The theory that there can be any education that does not include religion; the theory that looks upon our so-called secular schools as a scheme of general education, leaving religious training as a mere side issue, is so new as to be almost bizarre. If, therefore, any new idea is before us for our judgment, the question should be formulated as follows: What shall we think of the strange notion that men can be truly educated without reference to the development of their religious nature?

It is well, however, to think through the old idea in order to see whether it is, in any full sense, a modern idea also. In the present state of educational philosophy and of religious thought, can we make good the assertion that sound general education must include religion? If so, what shall we think of the education, commonly called general, that leaves religion out? What follows, also, with respect to the present relative isolation of religious education from our school system and our school methods?

The central fact of the modern educational movement is recognition of the child as a determining factor in the whole educational scheme. The child is a living organism, a being that grows from within by assimilation, not from without by accretion. Therefore the laws of the child-mind yield laws for educating the child, laws as to method, and laws as to material. Education is not to press the child into any prearranged mold, but to bring out his normal powers in their own natural order.

Religious education has commonly proceeded from the opposite point of view, namely, from a fixed system of religion to which the child is to be shaped. If, then, religion is to find any place in a general scheme of education under modern conditions, some kind of settlement must be effected between these opposing points of view. If we start from the modern philosophy of education, our question is this: Is the human being essentially religious, or only adventitiously so? Does religious nurture develop something already there in the child, or does it merely attach religion to the child, or the child to religion? On the other hand, if we start from the standpoint of religion, our question is: Does not all education aim to fit the child for some goal or destiny; and, if so, how does religious education differ from any other except through its definition of the goal?

That the child has a religious nature can be asserted with a degree of scientific positiveness that was never

possible before the present day. First, every theory that makes religion a mere by-product of history has been almost universally abandoned. Religion has come up out of the mind of man as a natural response to universal experience. There is debate as to the content, the utility, and the significance of this response, but none as to its naturalness. The psychology of the day finds that religion is as deeply rooted in human nature as any of the higher instincts or impulses that distinguish man from lower orders of life.

The idea that religion belongs to man as such has been reinforced in recent years by accumulating evidence that the development of the human individual runs parallel, in a general way, to the evolution of man. The individual is said to recapitulate the history of his race. It follows that the mighty power and pervasiveness of religion in general history are to be looked for in miniature in child-life.

Observation confirms this presumption. The kindergarten, the highest outward expression of our knowledge of child-nature, is squarely built upon the religiousness of the child. Fröbel's whole plan of education revolved around the thought that God is a present reality within us and within nature about us, and that the end of education is to make us conscious of his presence. This was a philosophical idea, of course, but to Fröbel's eye, and according to the experience of kindergartners, the child freely, joyously responds to it.

The same observation has been made within the home circle. What is that wondrous reverence and sense of dependence with which little children look up to their parents, sometimes actually believing that the father is God, but the first stage of the feeling of absolute dependence which Schleiermacher declared to be the essence of religion? The appetite of children for fairy-tales, wonder-stories, and heroic legends reveals the very same

impulse that once peopled the woodlands, the mountains, and the sea with supernatural beings, heard in the thunder the voice of the storm-god, beheld in the rising sun the very face of divinity, and traced our human pedigree back to demigods.

The evidence becomes piercingly luminous in the period of adolescence, when childhood culminates and pauses before settling into the fixed forms of manhood. Adolescence reveals in the blossom the seeds that were germinating through infancy and childhood. What distinctly human quality — one not shared with the brutes — is more characteristic of adolescence than susceptibility to the ideal longings that culminate in religion? Interfused with the hero-worship, the romanticism, the truth- and beauty-seeking, the self-consciousness of youth, is a reaching out after something more satisfying than all that our eyes see and our hands handle.

The philosophy of religion goes one step farther, and declares that analysis of human consciousness in its three phases — the true, the good, and the beautiful — reveals the idea of God as implicit in the whole of our conscious life.

Here religious education takes its stand. It declares, with all the authority of the history of the race, with all the authority of sound observation and analysis, that religion is an essential factor of the human personality, and that, therefore, a place must be found for religious education within general education.

We reach this conclusion from the pedagogical point of view. But there is also a religious point of view. The pedagogue says: "Bring out what is already in the child." Religion says: "Bring the child into obedience to the will of God." Apparently education is guided by what the child already is, whereas religion prescribes what he must become. Can we unite these two points of view?

The case is not different for religious education from what it is for education universally. The reason why schools exist at all is threefold: because children cannot remain children; because what happens to them during childhood affects their maturity for good or ill; and because adults know which is the better life and can help children to attain it. What adults know of the good life does and must preside over all education whatsoever. The material put before the child is always selected, and it should be adapted not only to the child's spontaneous interests, but also to producing the kind of man we wish him to be.

At this point the educational reform has been somewhat halting. Is the end of education knowledge, or culture, or power? Is it intellectual or ethical? Is it individual or social? Just at present there is a flood-tide of sentiment that asserts that the end is neither knowledge, nor culture, nor power as such, nor anything else that is merely individual, but rather social adjustment and efficiency. This is a favorable moment for religion to lift up her voice and proclaim that within her hand is the final meaning of life, and that to her belongs, not only a place, but the supreme place, in determining the end of education.

The point of view of the-child-that-is and the point of view of the-man-he-should-become are reconciled through the insight that the later self is preformed in the earlier. It is possible to make education ethical because the child's nature is ethical; social because it is social. The ethical authority to which the child is taught to bow is already within the child himself. It is the same with religious education; it is the same with specifically Christian education. God has made us in his own image and likeness; he has formed us for himself, and there is a sense in which, as one of the Fathers said, the soul is naturally Christian.

At this point religious thought transfigures the whole idea of education. The chief factor in the process is no longer the text-book; it is no longer the teacher; it is God who preforms the child for himself, plants within him the religious impulse, and grants to parents and teachers the privilege of co-operating to bring the child to a divine destiny. The time is not far behind us when men failed to connect the thought of childhood or the thought of education with the thought of God. They put education and religion in sharp antithesis, making one a human process, the other divine. Even today there is distrust of religious education lest it shall leave conversion and religious experience out of the account. But in reality infancy, childhood, and adolescence are themselves a divinely appointed school of personal religion, a school in which the divine Spirit is prime mover and chief factor. Religion does not flow from the teacher to the child; it is not given, or communicated, or impressed, merely from without; it is a vital impulse, and its source is the source of all light and life. In the normal unfolding of a child's soul we behold the work of the Logos who gives himself to every man coming into the world. When the Logos comes to a child, he comes to his own, and it is in the profoundest sense natural that the child should increasingly receive him as the powers of the personality enlarge.

The thought of God works a further transformation in our thought of education. For God's will compasses all the ends, his presence suffuses all the means, and his power works in all the processes of it. Accordingly, religious education is not a part of general education, it *is* general education. It is the whole of which our so-called secular education is only a part or a phase. Religious education alone takes account of the whole personality, of all its powers, all its duties, all its possibilities, and of the ultimate reality of the environment. The

special hours, places, and material employed in religious training do not stand for any mere department; they repesent the inner meaning of education and of life in their totality.

Our practical problem, therefore, is greater than that of organizing a good Sunday school and promoting religion in the home. The spirit of religion must be infused into the whole educational organism. Religion has not separated itself from general education, but public education has separated itself from the vine of which it is a branch. Yet not wholly, for there are leaders of public instruction who see that the end of education is one with the end of life, and that, though religious instruction be excluded from the schools, the spirit of religion should pervade the whole system. The time has not come, it is not very near, when the public school can resume the work of specific religious instruction. We must first learn more of Christian union. But we are needlessly squeamish regarding the limits of the moral and spiritual functions of our school system. The system exists as an expression of the ideals of our civilization. In the most democratic state there is no reason why ideals that are common to the people should not be expressed in the people's schools, even though some citizens should disapprove. We shall never secure an ideal school system by consulting the citizen who has the fewest ideals. Why not assume that some principles of the spiritual life are already settled, and that these principles are to control our schools? Why should not moral training be made to approach nearer and nearer to the fully unified ideal that is found in our religion?

On the other hand, it behooves the home and the church, realizing that they are members of the general educational organism, to relate their work more closely to that of the public school, the high school, and the college. Religious education is not peculiar in method, but

only in its aim and in the material as determined by the aim. All the results of modern progress in educational philosophy, methods, and organization belong to the home and the church as much as to the state schools.

Existing organs and methods of religious training—the Sunday school, the young people's society, the junior and intermediate societies, the Young Men's Christian Associations, the catechism, the lesson systems and lesson-helps—arose, for the most part, in response to special needs, and were adopted with no clear consciousness of their possible place in a general scheme of education. This is not a matter of reproach at all. On the contrary, these things have all pursued the normal course of development, which consists first of all in doing the thing that is immediately needed, the theory being left for later working out. But when the theory has been worked out, then the organ that arose in an incidental way may attain to higher usefulness through understanding of its nature, laws, and relations.

This self-conscious, fully reflective step must now be taken. There is a great body of pedagogical philosophy that must be assimilated. There are principles of teaching that must be observed. There is knowledge of the child-mind that must be utilized. There are riches of knowledge in many directions that are waiting to be consecrated to Christ in the service of children and young people.

We cannot longer neglect these things and remain guiltless. The light has dawned, and we must love light rather than darkness. Both the home and the church must rise to their privilege of being parts of the general organism of education. They must realize that they are under as much obligation as the principal or the teachers in a public school to study the child, to master the material and methods of education, and to acquire skill in the educational process. Vastly more time and vastly more

money must be devoted to this service, and we must never regard either home or church as normally successful until it is no longer the exception but the rule for children to 'grow up Christians, and never to know themselves as being otherwise.'

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We are here today because the world will not stand still. Each age has its new thought, its new ideas, and its new duties. Each generation must shape its problems afresh. There is an educational ideal that belongs peculiarly to each age. There is no "new education" any more than there is a new poetry or a new music. Still, it is true of education as of poetry and music, that along with the changing modes of life and thought it takes on different coloring. It has been the purpose of education always to interpret the best life of the world anew to each generation; to bring each child into possession of the truest heart wisdom of the race; to beautify and enrich society through perfecting its individual units.

This has been a difficult task, especially in matters of religion. It has usually been under compulsion that religion has been forced to accept and utilize newer conceptions of astronomy, physics, biology, and history. It is safe to assert that a change in this respect has come about. Religious people are at last learning to look for the revelations of ever-widening truth as their chief business in life, rather than to guard and cherish some formula or custom. We appreciate as never before that, as our views of the world change and our ideas take on new shades of emphasis, religious education must re-form its methods and subject-matter.

I wish to mention three growing world-conceptions which have been gaining momentum in recent years, and

are taking possession of human life; and which must be incorporated into our methods and ideals of religious education, as they have already been recognized rather extensively in secular education. They are these: the developmental conception of world-processes, the growth of individualism, and the recognition of society as an organism.

I. The growth conception. The universe seems to be in a process of becoming, of self-revelation. It flows. It is dynamic and not static. It seems to be moving on in obedience to a purpose, no one fully knows what. For a long time this truth has been accepted piecemeal. Men have readily believed that it was by this process of unfolding, of development, of evolution, that the worlds were made; that the continents and seas, mountains and valleys were formed; that languages, governments, and institutions have taken shape. But while affirming the great truth, we have been inclined to make reservations; governments were given by God for the control of man; man was created at a specific time and out of hand; the Bible was a definite "revelation" to man and ready-formed. But these idols have been shattered one by one. The facts of embryology, comparative anatomy, geology, biblical history, and criticism have conspired to compel mankind to stand face to face with the naked truth that growth is the method of life; that the divine Life as the reality of the universe is in a process of eternal change, transition, and self-revelation.

What, now, are some of the implications for religious education of the acceptance of the developmental point of view? A few of the central ones may be noted by way of illustration.

1. Religions grow. Religion is a part of life. It is not something tacked on, something which has come *ab extra*. It springs up within and out of life itself. We shall never be workers together with God in the largest

way and truest sense as long as we keep the false distinction between the world of nature and the world of grace.

2. Religious education is a part of education in its largest sense. The Sunday school is already happily borrowing from "secular" education, not only teachers, but methods and curriculum, in so far as they apply. The feeling of the unity of life must lead us to feel the weakness of the distinction between secular and religious education. The end of all education must center in the deepest and highest products of development — the spiritual life.

3. The Bible is a product of world-development and a record of race-history. Its value is in leading people to feel the movement of spirit — the ebb and flow, the strife, pain, and victory — of a devout people, and to awaken in those of the present time the same stirring of soul and struggle and victory as are there set forth in bold perspective.

4. The end of Sunday-school and other religious instruction is growth — growth of individuals and society. We have many substituted and less worthy ends in religious education. In the Sunday school, for example, we want large classes, or we desire to make the Sunday school the feeder of the church, or we set before ourselves the purpose of trying to teach as much as possible of the Bible. If we would keep in mind that the end we have in view is the spiritual development of our children, these would fall away as mere rags and husks. We would look into the lives and hearts of our children, and inevitably be drawn to them with a sympathetic devotion which would make us wiser in ways and means of helping them than we are.

Our question would always be: "Taking this child as it is today, what can I best do to call out its life to respond to the true and good and beautiful?" The

object of the mother is not to get as much bread and meat as possible down the child, but to give it that by which it can grow. Teach the Bible, to be sure, and such particular parts of it as will fit the child's needs; but use it as a means and not as an end. Teach *whatever* is the best food now for the pupil's good. In early years it may be fairy-stories with the morals left in, skilfully selected, to be sure, as Felix Adler in his *Moral Instruction of Children* has wisely shown the way, in order to impress the thing to be taught. In youth the end may be reached by the stirring poems of Matthew Arnold and Browning, or essays of Emerson and Carlyle, or novels of George Eliot, as well as by the literature of the Bible.

5. We shall be led to respect the needs of children as distinct from those of adults. The curriculum of religious instruction has been devised by adults who have forgotten how it seems to be a child. The almost uniform methods and subject-matter for all ages of pupils testify to the fact. Ultimately there should be a curriculum for the Sunday school, as skilfully graded as for the day school. At any cost, the needs of children should be respected. Childhood is the arena in which the problems of race-development are to be fought out. With the help of John Fiske, we are coming to see as never before the meaning of the Master when he took a child and said: "Of such is the kingdom of heaven." The child comes freighted with the result of millenniums of race-experience. It is the essence of world-wisdom in germ, the God-life incarnate. It is our work as teachers, by all the skill we have, to bring into realization its latent possibilities.

II. Another conception which has been gaining ground and more and more influencing our ideals is the recognition of the worth of the individual. The time was, a few centuries ago, when the machinery of the

social and institutional order had swallowed up the individual. Persons existed for kings and armies and the church. Education existed chiefly to fit men for the church and to prepare them for heaven. We still have remains of that conception in the songs, sermons, and customs which depreciate in the extreme the worth of this life—"a vale of tears"—and of the individual—"a worm of the dust." The old scheme was a mill in which to grind people through such a mold that they would fit the church or state or heaven.

Gradually men have fought their way to such a degree of emancipation as to come into possession of their own souls. The record of the struggle has given us the Reformation, at first an imperfect victory; for, as Davidson says, "Protestantism, after its first enthusiasm of negation was over, more and more belied its first principles and bowed down before authority." This movement gave us the enlightenment, the philosophies of Descartes, Locke, Kant, and Hegel. In an exaggerated form it broke out in the French Revolution and through Rousseau. It is recorded in the establishment of democracies and republics. It speaks through the Declaration of Independence, strikes, and labor unions, and in the ethics of freedom and individualism and hedonism. The record of this movement has been expressed in the educational theories of those who have stood as the great exponents of education—Comenius, Pestalozzi, Herbart, Rosmini, Horace Mann, and especially in Fröbel. The recognition of individuals and individual needs has been, in fact, the dominant note in the message of the great educators. It is a chord to which "secular" education is more or less vitally responding. It represents one of the great needs in religious education.

What are its implications in respect to the problem of religious education? It furnishes a new motive for

religious work. The end is not far off in some remote sphere or other world. It is here and now — to do what we can to help and inspire and beautify these individual lives in which the seeds of truth may germinate and grow. Our work is like that of the gardener — to tend, and cultivate, and watch; if it is a rose, to try to produce the most beautiful rose; if it is a lily, then make it a perfect lily.

It is through the enrichment that comes from different tastes and insights that our common grasp of truth and hold on life increase. Differentiation and variation are inseparably bound up with the growth-process. No two things are alike. Each individual is God's understudy, and he never repeats himself. When we catch the full significance of it, we shall break away from much of the uniformity that now hampers us. We expect people to profess the same beliefs, enjoy the same kind of services, study the same lessons and in the same way. We shall drop much of the prescribed work and perhaps follow *topics* instead of set lessons, many days or even months, if they represent the lines along which the persons we are instructing are growing normally. We shall, many times, be learners along with our pupils.

Not long since, in addressing some ministers on the treatment of doubt in young people, I made a plea for approaching them with sympathy, since doubt for this or that person may represent a necessary and normal step in his development. In the discussion following, an elderly man who had been a successful and revered teacher in a theological seminary, said: "I have learned when a young man is in doubt to approach him, not only with sympathy, but with a great deal of reverence, because I have found that the great things of life are working themselves out there." The end of education and of life is to realize to the fullest extent the divine life as it is coming to light in individual souls.

III. Now that individualism is becoming a realized fact, now that each person can stand apart from and above the thraldom of society and the trammels of a material existence, what have we? Often a swaggering conceit, social irresponsibility, anarchism social and political, exaggerated individualism in ethics and religion. But these are the price we have had to pay for a great conquest.

At the same time, there has been growing side by side with individualism, perhaps a little in its wake, a fuller recognition of society as an organism. The development of the one is the condition of the other. A society exists only through its units. A social conscience can never arise apart from a sense of individual responsibility. One might easily trace the records in history and in contemporary life of the growing sense of "solidarity." The present Convention is a sufficient index of the importance we feel of finding our life through each other, of uniting our interests, out of our common thought to start an impulse whose force shall be felt throughout our national life. "No man liveth to himself, and no man dieth to himself."

Through the appreciation of society as an organism there is opening up before us a perfected life which shall reflect in its interrelations and organized forms a grander future than before had seemed possible — larger, as the whole is larger than its parts; more beautiful, as a harmony is more beautiful than a single note; more stimulating, inasmuch as through it the lines for individual expression open in every direction; more inspiring, since each person feels the pulsing life of every other.

This conception must, likewise, bear fruit in religious education. Here again we shall find a new impulse for our work. The work of education is social and not selfish. Instead of whining about our eternal salvation

and begging for blessings, we are to be up and active. Then our happiness and our salvation will take care of themselves. Our chief business today is to live beautifully and helpfully in this present world, trusting God for the future; to labor for a perfected personal and social life, believing that human genius and human conscience, in whatever sphere we find ourselves, working together with Him, can meet and master the problems of human destiny.

We shall change in some respects our preparation for religious work. We may be led to study more sociology and less theology, more psychology and less homiletics, and more ethics even if it sacrifices some Hebrew and Greek. We may hear more of social righteousness and less of personal salvation from our pulpits. We shall develop, conserve, and utilize more the social instincts in young people, rather than disparage and condemn them as making against religion. We shall make religious organizations reflect the community life, and become centers for the stimulation of a higher kind of social responsibility.

The business of religious education is to feel the currents of life that are moving about us and to translate them into religion; to appreciate some of the vital forces in religion and to translate them into life. These three facts—the world and life as dynamic, the worth of the individual, and society as an organism—have developed into great world-conceptions. It will be well if they are incorporated into our methods and ideals of religious education.

RELIGIOUS EDUCATION AS CONDITIONED BY MODERN PSYCHOLOGY AND PEDAGOGY

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So far as I see, psychological theory at present simply emphasizes and reinforces some general principles which accompany a practical movement that is already going on, deriving its main motives from general considerations. Psychology has no peculiar gospel or revelation of its own to deliver. It may, however, serve to interpret and illuminate some aspects of what is already going on, and thereby assist it in directing itself.

I shall endeavor to present simply one principle which seems to me of help in this interpretation: the stress laid in modern psychological theory upon the principle of growth and of consequent successive expansions of experience on different levels. Since the mind is a growth, it passes through a series of stages, and only gradually attains to its majority. That the mind of the child is not identical with the mind of the adult is, of course, no new discovery. After a fashion, everybody has always known it; but for a long, long time the child was treated as if he were only an abbreviated adult, a little man or a little woman. His purposes, interests, and concerns were taken to be about those of the grown-up person, unlikenesses being emphasized only on the side of strength and power.

But the differences are in fact those of mental and emotional standpoint, and outlook, rather than of degree. If we assume that the quality of child and adult is the same, and that the only difference is in quantity of capacity, it follows at once that the child is to be taught down to, or talked down to, from the standpoint of the

adult. This has fixed the standard from which altogether too much of education and instruction has been carried on, in spiritual as well as in other matters.

But if the differences are those of quality, the whole problem is transfigured. It is no longer a question of fixing over ideas and beliefs of the grown person, until these are reduced to the lower level of childish apprehension in thought. It is a question of surrounding the child with such conditions of growth that he may be led to appreciate and to grasp the full significance of his own round of experience, as that develops in living his own life. When the child is so regarded, his capacities in reference to his own peculiar needs and aims are found to be quite parallel to those of the adult, if the needs and aims of the latter are measured by similar reference to adult concerns and responsibilities.

Unless the world is out of gear, the child must have the same kind of power to do what, as a child, he really needs to do, that the mature person has in his sphere of life. In a word, it is a question of bringing the child to appreciate the truly religious aspects of his own growing life, not one of inoculating him externally with beliefs and emotions which adults happen to have found serviceable to themselves.

It cannot be denied that the platform of the views, ideas, and emotions of the grown person has been frequently assumed to supply the standard of the religious nature of the child. The habit of basing religious instruction upon a formulated statement of the doctrines and beliefs of the church is a typical instance. Once admit the rightfulness of the standard, and it follows without argument that, since a catechism represents the wisdom and truth of the adult mind, the proper course is to give to the child at once the benefit of such adult experience. The only logical change is a possible reduction in size—a shorter catechism, and

some concessions — not a great many — in the language used.

While this illustration is one of the most obvious, it hardly indicates the most serious aspect of the matter. This is found in assuming that the spiritual and emotional experiences of the adult are the proper measures of all religious life; so that, if the child is to have any religious life at all, he must have it in terms of the same consciousness of sin, repentance, redemption, etc., which are familiar to the adult. So far as the profound significance of the idea of growth is ignored, there are foisted, or at least urged, upon the child copies of the spiritual relationships of the soul to God, modeled after adult thought and emotion. Yet the depth and validity of the consciousness of these realities frequently depend upon aspirations, struggles, and failures which, by the nature of the case, can come only to those who have entered upon the responsibilities of mature life.

To realize that the child reaches adequacy of religious experience only through a succession of expressions which parallel his own growth, is a return to the ideas of the New Testament: "When I was a child I spoke as a child; I understood — or looked at things — as a child; I thought — or reasoned about things — as a child." It is to return to the idea of Jesus, of the successive stages through which the seed passes into the blade and then into the ripening grain. Such differences are distinctions of kind or quality, not simply differences of capacity. Germinating seed, growing leaf, budding flower, are not miniature fruits reduced in bulk and size. The attaining of perfect fruitage depends upon not only allowing, but encouraging, the expanding life to pass through stages which are natural and necessary for it.

To attempt to force prematurely upon the child either the mature ideas or the spiritual emotions of the adult is to run the risk of a fundamental danger, that of

forestalling future deeper experiences which might otherwise in their season become personal realities to him. We may make the child familiar with the form of the soul's great experiences of sin and of reconciliation and peace, of discord and harmony of the individual with the deepest forces of the universe, before there is anything in his own needs or relationships in life which makes it possible for him to interpret or to realize them.

So far as this happens, certain further defects or perversions are almost sure to follow. First, the child may become, as it were, vulgarly *blasé*. The very familiarity with the outward form of these things may induce a certain distaste for further contact with them. The mind is exhausted by an excessive early familiarity, and does not feel the need and possibility of further growth which always implies novelty and freshness — some experience which is uniquely new, and hitherto untraversed by the soul. Second, this excessive familiarity may breed, if not contempt, at least flippancy and irreverence. Third, this premature acquaintance with matters which are not really understood or vitally experienced is not without effect in promoting skepticism and crises of frightful doubt. It is a serious moment when an earnest soul wakes up to the fact that it has been passively accepting and reproducing ideas and feelings which it now recognizes are not a vital part of its own being. Losing its hold on the form in which the spiritual truths have been embodied, their very substance seems also to be slipping away. The person is plunged into doubt and bitterness regarding the reality of all things which lie beyond his senses, or regarding the very worth of life itself.

Doubtless the more sincere and serious persons find their way through, and come to some readjustment of the fundamental conditions of life by which they re-attain a working spiritual faith. But even such persons are likely to carry with them scars from the struggles

through which they have passed. They have undergone a shock and upheaval from which every youth ought, if possible, to be spared, and which the due observance of the conditions of growth would avoid. There is some danger that we shall come to regard as perfectly normal phenomena of adolescent life certain experiences which are in truth only symptoms of maladjustment resulting from the premature fixation of intellectual and emotional habits in the earlier years of childhood. Youth, as distinct from childhood, is doubtless the critical time in spiritual experience; but it would be a calamity to exaggerate the differences, and to fail to insist upon the more fundamental principle of continuity of development.

In other cases there does not seem to be enough fundamental seriousness; or else the youth lives in more distracting circumstances. So, after a brief period of doubt, he turns away, somewhat calloused, to live on the plane of superficial interests and excitements of the world about him. When none of these extreme evils result, yet something of the bloom of later experience is rubbed off; something of its richness is missed because the individual has been introduced to its form before he can possibly grasp its deeper significance. Many persons whose religious development has been comparatively uninterrupted, find themselves in the habit of taking for granted their own spiritual life. They are so thoroughly accustomed to certain forms, emotions, and even terms of expression, that their experience becomes conventionalized. Religion is a part of the ordinances and routine of the day rather than a source of inspiration and renewing of power. It becomes a matter of conformation rather than of transformation.

Accepting the principle of gradual development of religious knowledge and experience, I pass on to mention one practical conclusion: the necessity of studying

carefully the whole record of the growth, in individual children during their youth, of instincts, wants, and interests from the religious point of view. If we are to adapt successfully our methods of dealing with the child to his current life experience, we have first to discover the facts relating to normal development. The problem is a complicated one. Child-study has made a beginning, but only a beginning. Its successful prosecution requires a prolonged and co-operative study. There are needed both a large inductive basis in facts, and the best working tools and methods of psychological theory. Child-psychology in the religious as in other aspects of experience will suffer a setback if it becomes separated from the control of the general psychology of which it is a part. It will also suffer a setback if there is too great haste in trying to draw at once some conclusion as to practice from every new set of facts discovered. For instance, while many of the data that have been secured regarding the phenomena of adolescence are very important in laying down base lines for further study, it would be a mistake to try immediately to extract from these facts a series of general principles regarding either the instruction or education of youth from the religious point of view. The material is still too scanty. It has not as yet been checked up by an extensive study of youth under all kinds of social and religious environments. The negative and varying instances have been excluded rather than utilized. In many cases we do not know whether our facts are to be interpreted as causes or effects; or, if they are effects, we do not know how far they are normal accompaniments of psychical growth, or more or less pathological results of external social conditions.

This word of caution, however, is not directed against the child-study in itself. Its purport is exactly the opposite: to indicate the necessity of more, and much

more, of it. It will be necessary to carry on the investigation in a co-operative way. Only a large number of inquirers working at the same general question, under different circumstances, and from different points of view, can reach satisfactory results. If a Convention like this were to take steps to initiate and organize a movement for this sort of study, it would mark the dawn of a new day in religious education. Such a movement could provide the facts necessary for a positive basis of a constructive movement; and would at the same time obviate the danger of a one-sided, premature generalization from crude and uncertain facts.

I make no apology for concluding with a practical suggestion of this sort. The title of my address, "The Relation of Modern Psychology to Religious Education," conveys in and of itself a greater truth than can be expressed in any remarks that I might make. The title indicates that it is possible to approach the subject of religious instruction in the reverent spirit of science, making the same sort of study of this problem that is made of any other educational problem. If methods of teaching, principles of selecting and using subject-matter, in all supposedly secular branches of education, are being subjected to careful and systematic scientific study, how can those interested in religion—and who is not?—justify neglect of the most fundamental of all educational questions, the moral and religious?

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The limits of this paper forbid any attempt to expound or to justify the psychological and pedagogical principles involved; the attempt is rather to apply those principles as directly as possible to the problem of religious education. Moreover, even in the application

of the psychological and pedagogical principles, though somewhat distinct periods in religious education must be recognized, I shall not aim to take up the question of the progressive adaptation to these periods, but confine the discussion to those great fundamental principles which have almost equal application in all periods. And even of those four principles which often seem to me the greatest inferences from modern psychology (though they are not absolutely exclusive one of another) — the complexity of life, the unity of man, the central importance of will and action, and the conviction that the real is always concrete — the two first may be but very briefly treated. And yet, even the briefest paper on religious education ought not to fail to point out how greatly religion has suffered from failure clearly to recognize the complexity of life and the unity of the nature of man.

And, first, it concerns the religious teacher to see that psychology's emphasis upon the complexity of life, upon the relatedness of all, is a virtual denial of the possible separation of the sacred and the secular. The very constitution of the mind demands, for the sake of the higher interests themselves, that they do not receive exclusive attention. And the reaction certain to follow exclusive attention to any subject is only disastrous to the interests which it was sought thus exclusively to conserve. Human nature revenges itself for any lack of reasonable regard for the wide range of its interests. No ideal interest can conquer by simple negation, and no ideal interest has anything to gain by mere exclusiveness. For the denial of legitimate worldly interests only narrows the possible sphere of both morals and religion; it makes the ethical and religious life, not more, but less significant. And the entire movement of which this Convention is a part roots, I suppose, in a similar conviction. Religion is life or neither is anything, it has been said; so that

religious education cannot wisely be carried on as an isolated fragment.

Moreover, it is of peculiar moment to the religious teacher to take account of the unity of man. Because he ought to face the exact facts and to know and obey the laws of his divinely given nature, the religious teacher least of all can afford to ignore either the physical or psychical conditions involved in the unity of human nature. On the physical side, he should not forget, for example, the effects of fatigue — that surplus nervous energy is the chief physical condition of self-control — nor the close connection of muscular activity and will, nor the physical basis of habit. On the psychical side, the religious teacher needs to consider the possible helping or hindering influence of intellectual and emotional conditions. The moral dangers of intellectual vagueness and of strained and sham emotions may be taken as illustrations.

Passing thus with briefest reference these important principles, it is still possible to put with reasonable brevity the great essentials of religious education. They will be found to connect themselves closely with the two other great inferences from modern psychology — the conviction that the real is always concrete, ending in supreme emphasis on the personal, and the recognition of the central importance of will and action.

Christianity assumes, I take it, that the end of religious education is never mere knowledge or learning, but to bring the individual into life — the largest, richest, highest life; and that life it conceives to be the sharing of the life of God — his character and joy. John thus reports Christ as saying: "I came that they may have life, and may have it abundantly." "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." With the Christian conception of the character of God,

this makes the religious life, just so far as it is developed, at once and inevitably ethical. In Christian thought, then, religious education and moral education cannot be dissociated. The goal sought may be considered to be, therefore, either bringing men into a real acquaintance with God — making this relation to God a real relation not only, but the dominating relation of life; or the attainment of the largest life — a life of character, of happiness, and of influence. In either case, the supreme conditions and means are the same.

For, if one thinks of the goal as the attainment of character, say, he must recognize at once that to any attainment of character self-control is necessary. But self-control, our psychologists insist, is never negative, but always positive — not mere self-restraint, but the control of self through positive replacing of the evil-tempting considerations by attention to the other interests and considerations that ought to prevail. The power of self-control, then, goes back to the power to recognize, to appreciate, and to respond to certain great interests and forces. The end of moral education thus becomes to bring the individual, on the one hand, into the possession of great and valuable interests; and, on the other hand, to foster habits of persistent response to those interests. The great claim of religion, and peculiarly of the Christian religion, is that it offers to men the absolutely supreme interests and is able to make these permanent and commanding in life. The very end of religious education is to make men see the greatest realities and values — above all and summing up all, to make men see Christ.

What, then, are the chief means by which men are to be brought into the possession of these great objective interests as abiding and commanding? The answer of modern psychology seems to me to be by no means doubtful: through personal association and work, char-

acter through contagion and expression. The prodigious emphasis laid by Professor Baldwin and Professor Royce upon imitative activity in the development of the child is really an emphasis upon both personal association and work. The great means to the largest life — to character, to happiness, and to influence — and to a sharing of the life of God as the greatest of all realities and values, are personal association and active expression. And the really supreme conditions of the highest association and work are reverence for the person and the mood of objectivity. These means and conditions, I judge, modern psychology insists must rule in all religious education.

Our problem then becomes simply this: How can the religious teacher most effectually use these great means, and best fulfil these essential conditions? How can we bring personal association and active expression most effectively into religious education? How can we best insure that the spirit which pervades it shall be one of sacred respect for the person and of the mood of objectivity — the mood of work and of a self-forgetting love, rather than the mood of self-absorbed introspection?

I. Association. How can the religious teacher make most effective the factor of personal association? The very meaning of that life of God, which men were to share in religion, Christ taught, is love; and it is consequently a life of unselfish, loving service into which, above all, he seeks to bring men. The social self of the child must be awakened. To this end, personal association is self-evidently the great means.

1. In the first place, this shows that religious teaching must clearly recognize that the child needs society as such. No one can learn to love in solitude. If really unselfish service is to be called out, there must come to the child some real conviction of the essential likeness

of others to himself, of the inevitable way in which the lives of all are knit together, and of the value and sacredness of the person of others. The very first step to these essential convictions is some real knowledge of others through association with them. Not even the associations of the family, it should be noted, are sufficient here to give the sense of what is due to a person simply as such. The religious teacher may well recognize, therefore, the very great service rendered in just this respect by the public schools. In this broad sense, it is a genuine religious service—a service that cannot be rendered with anything like the same effectiveness by any select private school, however religious. For in the public school the child meets those of all classes, finds a common standard applied to all, and much the same response made by all; and so learns to think of himself as really one of many who are essentially alike. He must thus get some notion of real justice—of what is due to a person simply as such. I am not able to see how more safely than in our public schools this absolutely vital contact with men as men could be afforded. It is not merely of exceptional importance for our democracy, but it also has an essential contribution to make to the development of the true social self, to the true moral and religious life. The vital breath of Christianity is democratic—the recognition of a real brotherhood of men. An agency that so completely embodies and teaches the democratic spirit as do our public schools, with whatever defects, is in this broadest sense soundly religious and even Christian. Let the religious teacher, then, recognize the contribution here of the common schools, and abhor in all his own plans the spirit of snobbishness.

2. Let us notice, in the second place, that the initial awakening to the sense that a given interest has value at all comes almost uniformly through association with

those to whom the interest means most. It is indeed through the discernment that in character or peace or joy another has what we have not, that we are led to give attention to those interests that have so counted for this other person. This primary law, which holds for all other values, cannot be set aside in religion. Close association with a few simple people, who may not be technically trained religiously, but who really know God, will quicken the child's spiritual consciousness as nothing else will, and that too without any precocious forcing. Have we practically and sufficiently recognized that the child must be much in the society of truly Christian people to find the great Christian aims of growing interest? Is not the religious development of the child sought quite too often in virtual abandonment of the association of older Christians? Let us be sure that no brilliant pedagogical devices will take the place of these living forces.

3. But the child not only has his first awakening to moral and religious consciousness in association with others. No force is so powerful in bringing him on into an assured faith and life of his own. The law is clear. We tend to grow inevitably like those with whom we most constantly are, to whom we look in admiration and love, and who give themselves most devotedly to us. Granted such association, the worst pedagogical methods cannot destroy its reasonable efficiency; and without such association the most approved methods will miserably fail.

4. In the last analysis, the two greatest services that we can possibly render another are really to be such persons as we ought to be, and to bear witness to those greater persons in whom are the chief sources of our life. The fourth way, therefore, in which personal association may be made to count is in such witnessing to the highest personalities, and in bringing home to others

in the most objective way possible those realities and persons that have revealed to us most of God. If the aim of all religious education is to bring the individual into his own living relation to God, then the primary service to be rendered here is to be able, on the one hand, to bring a convincing witness of what the great historical self-manifestations of God, culminating in Christ, have meant to us; and, on the other hand, to be able so to set these forth that they shall be real and commanding to others. On the strictly teaching side, therefore, the power most to be coveted by the religious teacher is power to make real, to make rational, and to make vital these greatest facts. This power culminates in the power to bring home to others the real glory of the inner life of Christ. He who can do that renders to men the highest conceivable service, for he puts them into touch with the supreme source of life—of inspiration, of hope, and of courage. He makes it possible for God to touch them with his own life, and with convincing power. Absolute trust and humility are called out spontaneously by a real vision of the inner spirit of Jesus. Christ himself built his kingdom on twelve men and their personal association with him. Facing the whole problem of character for all his disciples in all time, he deliberately makes the one great means personal relation to himself, not the acceptance of certain machinery, or methods, or principles, or ideas. The most conserving and inspiring of all influences is love for a holy person.

No man should lose sight just here of the tremendous and special opportunity given to our time by the coming of a historical spirit into Bible study. This theme belongs to others, but I may simply record my conviction that, on this account alone, it is a reasonable expectation that the best religious teaching and the best response to religious teaching that the world has ever

seen lie just ahead of us. The historical method is soundly based psychologically, for it makes, as no other can, the definite personal appeal.

In trying to make real these great historical manifestations of God, it may be worth remarking that a special value is to be attached, not only to the ordinary analogical use of the imagination and to the rarer historical imagination, but particularly to what might be called a psychological use of the imagination — a clear discernment of the mental states involved in a historical situation, and bringing out their parallels in our modern individual and social life.

II. Work. The second great means which modern psychology most emphasizes in religious and moral education is expressive activity. The psychologist insists that in body and mind we are made for action. If even thought and feeling tend to action, and are normally complete only when the act follows, much more must this be true of the mind's volitions, and most of all of the highest volitions, moral and religious purposes. One inexorable law rules throughout: That which is not expressed dies.

Since the very sphere of the religious life is in the ethical, and it is hardly possible that it should have any true expression at all that does not directly involve the moral life, we are not likely to overemphasize the demand for active expression in religious education. How, then, can this need of work, of expression, best be met in religious education?

1. In the first place, it is of course true, because of the close connection of the will and muscular activity, that almost any vigorous work is not without its value, in will-strengthening, for the religious life.

2. To aim, further, to develop a healthy body, in the spirit of fidelity to a God-given trust, and because health is a vital condition of character, is itself of great

value. And all well-ordered physical exercise may become, thus, a direct help in religious education.

3. Moreover, as character continually involves the working out of certain aims and ideals, the embodying through work of any ideal can hardly fail to be a real assistance in the ethical and religious life. All manual training, for example, is here a real contributor to religious education, as are also any societies that involve the carrying out of some ideal.

4. But, as the Christian spirit is pre-eminently the spirit of unselfish love, and as love to God can be shown chiefly in service to man, the kind of expression specially called for in religious education is active service for others. Any really useful work has here its religious value. To avoid pride and priggishness and introspection, especially in the case of younger children, it is probably distinctly better that this attempted service for others should not be in lines that could be thought to be peculiarly religious in the narrower sense. The simplest self-forgetful work for some practical cause — the cup of cold water in the name of a disciple — will meet the case. It is not unnatural, therefore, that societies and clubs and committees of various sorts should find here their legitimate place in religious education. Getting children thus to take an interest, for example, in the protection of animals, in the protection of the defenseless, in the cleanliness and beautifying of the town, in the cultivation and giving of flowers, is not without its value. The training of the clubs themselves is, moreover, some direct preparation for complex life in society.

5. But, after all, though there are no societies, or clubs, or committees (and I have some feeling that these have been overdone by zealous reformers, to the exclusion of something better, and to the fostering of pride and the need of public recognition), the one great necessity in the expression of the Christian life is doing, in

the common everyday ways, the really unselfish thing. "By this shall all men know that ye are my disciples, because ye have love one for another." Are not teachers sometimes driven to devising more or less artificial ways of service because the home training, especially in well-to-do homes, is too often really a training in idleness and selfishness? The best place of all for the child to express the Christian spirit is in obedient, faithful work at home, and in the unselfish spirit shown in the home relations. To allow a child to grow up in idleness and selfishness at home is a hideous wrong, that even the most scientific analysis of his needs, and the most pedagogic meeting of them by a teacher, can never make good. A reasonable return to the use of home "chores," of which Charles Dudley Warner writes so feelingly in his *Being a Boy*, would be a very distinct contribution to the real religious education of countless children. I doubt if there is any greater single need today, in religious education, in the broad sense, than the need that parents should take pains to see that children have some useful service to render daily in the home, and learn there some thoughtful, unselfish consideration of others.

6. As to the peculiarly religious expression of the Christian life—in prayer, Bible study, speaking to others either privately or publicly on religious themes, and taking part in the membership and activities of the church—if the Christian fellowship has been what it ought to be, and if an objective historical method has been followed in the teaching of the Bible, much of this, I believe, will follow in time, in the most natural and wholesome way, almost as a matter of course. The child will find himself drawn out toward God in some natural expression of his own life in prayer and in Bible study. Some elementary instruction in the real meaning of prayer, Bible study, so-called "testimony," and church

membership, that will enable the child to see how exactly analogous these all are to what he does in other spheres of his life, may greatly help his sense of reality here, and save him from formality and sham. One caution seems to me important as to prayer. Children's prayers should be directed much more to the easily understood demands of duty, and less to mere asking for things.

And, as the relation to God in Christ comes to have some real meaning to the child, some expression in speech will tend to follow. At first, if the child's life is normal, such expression will quite certainly be along ethical lines, and may be thus of real value. The religious life is primarily for a child a call to do the right thing. The relation to God, in its deeper bearing on the very springs of living, and the glory of the inner life of Christ, the child can hardly appreciate at first; and he should not be forced to any expression here. That will come in due time. It is perilous to crowd children to peculiarly religious expression in meetings; for expression before conscious experience is a direct training in dishonest cant.

Still less is formal doctrine to be thrust on the child. The only value of a doctrinal statement is that it is an honest expression of a truth which has become real and vital for one in his own experience. Such statements of doctrine can grow only with one's growing life; they cannot be learned out of a book. The one imperative thing, then, for the child is to bring him into a genuine religious life of his own. Life first, and then its expression; not the expression of someone else in order to life. The danger of the dogmatic catechetical method here is real and great. It is perhaps not unimportant for us to note, too, that Christ's method, in bringing his disciples to the confession of his messiahship, was one of punctilious avoidance of all dogmatic statements upon the matter.

III. The spirit of religious education. A closing word upon the spirit of religious education. The wise use of these greatest means of personal association and expressive activity, it has been implied in the discussion of them, requires scrupulous respect for the personality of the pupil, and a prevailing mood of objectivity.

1. On the one hand, we may never forget that the whole aim of moral and religious education is to bring the individual to a faith and life of his own; and this requires at every step the greatest pains to guard the other's own moral initiative. The very highest mark, I believe, of the moral and religious life, is a deep sense of the value and sacredness of the individual person. No one can be brought to that by the over-riding of his own personality by others. I may not dwell upon it, but it seems to me that the one absolutely indispensable requirement in a true religious education is that it should be pervaded through and through with a deep reverence for the person of the pupil; and this often has a decisive bearing upon methods.

2. On the other hand, if, as modern psychology insists, we are made for action and no experience is normally completed until it issues in action, then the normal mood, it would seem, must be the mood of activity, of work, not of passivity, or brooding—objectivity, not subjectivity or introspection. All personal relation and all work suffer from undue preoccupation with our own states. Only so much introspection as to be sure that one is really fulfilling the objective conditions of life is either needed or wise. We are to fulfil the conditions and count upon the results. Here too I may not stop for ampler justification and application of the principle, but can only declare my conviction that the clear teaching of psychology indicates that the prevailing mood in religious education must be one of objectivity, not, as has been perhaps most often the case, one of introspec-

tion. This principle will plainly affect the methods used.

In a word, then, modern psychology and pedagogy seem to me to demand that religious teachers should constantly recognize the complexity of life and the unity of the nature of man; that they should use as their greatest means personal association and expressive activity; and that they should permeate all their work with the spirit of deep reverence for the person, and with the prevailingly objective mood.

RELIGIOUS EDUCATION AS AFFECTED BY THE HISTORICAL STUDY OF THE BIBLE

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Let me ask you to consider very concisely certain of the things which we may claim to have been accomplished and effected by modern historical study of the Bible, in order to consider how these will influence the modern conception of religious education.

In the first place, modern historical study of the Bible has effected a recedence of emphasis on theories of inspiration behind the recognition of what we may call the fact of inspiration. By the fact of inspiration I mean the recognition that in the Bible the human spirit finds stimulus and instruction for those deeper movements of the soul which we call religious. This stimulus and instruction the modern historical study of the Bible brings out in clear emphasis. The theories of inspiration are the various ways in which men have undertaken to express their notion of how an infinite God ought to have indicated his will and thought to men. With these, modern historical study of the Bible has nothing whatever to do.

Secondly, this study has led to the recedence of the theory of inspiration, because it has shown the essential reverence of criticism. Criticism is the modern effort to answer certain questions which are forced upon readers of the Bible by traditional views. It is most natural to ask who wrote certain books, when they were written, and why they were written; and criticism is simply the modern, fearlessly honest, effort to answer these questions with a, perhaps bold, disregard of the answers that

have been handed down by the tradition which furnishes the questions.

Thirdly, the essential reverence of criticism has brought to mind the fact that Christianity is the flower of a rich growth, the growth of the religion of Israel, of a people which began its walk with God with the most crude conceptions of his way. Modern historical study shows the growth of elementary ideas through the ministry of prophets and priests and sages until they attained their flower and consummation in Jesus Christ. From Him, as understood by the apostles, Christianity has come. Modern historical study sets before our minds with utmost clearness the fact that the religion of which we are the heirs is a growth.

Having these things in mind then, the doctrine of inspiration being in the background, criticism being recognized as essentially the reverent inquiry for fact, and reverent criticism furnishing us with the fact that Christianity is the result of a development in religious knowledge and practice, we may turn to the question specifically before us. But before seeking the definite answer to our specific question, I should like to indicate my conception of religious education, not as differing from those who have gone before me, but to make clear what I shall have to say.

I think we must recognize the fact that religious education is not the study of a religion, not simply the interesting inquiry as to the mode of operation of the human mind in that experience which we call religion; but that it is rather something which aims at an intensely personal result. It seeks, in the first place, to acquaint the mind with some facts, not of religion in general, but of religion as the supreme and highest good, in order to awaken in the individual mind vital and working conceptions of God, and duty, and destiny. For the sake of conciseness, I will confine the consideration to those three conceptions,

simply reminding you that the larger and higher application of Christian doctrine lies on the borderline between the thought of God and duty; for sin is duty not done, and redemption is God bringing the human soul back into the path of duty. The object of religious education then, I say, is to beget in the children who are taught true conceptions of God, of duty, and of destiny, not as interesting ideals, but as controlling influences in their lives.

Having this conception of religious education in mind, then, what has the modern historical study of the Bible to say on the general subject of religious education? It has to say, first, that the Bible is the natural text-book for such study of religion. It is this natural text-book because it furnishes the mind with the facts of the religious development of the people from whom we have our heritage, through whom there have come to civilized humanity the highest reach of the religious life and the finest culture of the spirit which we have yet attained. We are dealing with the highest development of religion when we study the Bible; it is, therefore, the natural text-book for education in religion. It furnishes the children whom we would instruct with the best material for understanding the facts of religious life, and those conceptions of God and duty and destiny which have hallowed the lives of other men, and which have led the many generations in the path of right and duty.

Furthermore, the modern historical study of the Scriptures offers the Bible as the natural text-book for religious education, because the Bible, more than any other agency, is competent to awaken in the child for himself those conceptions of God and duty and destiny which are really the aim and end of religious education. The religion of Israel, which has culminated in Christianity, is a growth of the human soul in the experience of life with God. As we read the Bible we find that we

are dealing with the lives of men, strong, passionate men, who by some process or other have come under the dominion of the thought of God, have been brought into the path of duty as they conceived duty; men who linked their souls with God in order to attain success in that path of duty, and who found their life's balance and compensation in the destiny which they believed was involved in their relation to God and their fidelity to the duty which they regarded as God's will. Such a record of life has in it the power to beget in the minds of those who become familiar with it a similar life. Modern historical study, therefore, says that in a religious education the Bible is the natural text-book, because it furnishes the facts, and it furnishes the stimulus, for the formation in those taught of the fundamental religious conceptions of God, of duty, and of destiny.

Modern historical study, let it also be said, in offering the Bible as a text-book, calls positive attention to the fact that our religion is not the religion of a book. This it emphasizes because of the very wide currency of the opposite opinion. The post-Reformation period set before man as his ultimate authority in religion an infallible book. It did this in order to have a final court of appeal before which all the ideas, theories, doctrines, and modes of life could be brought for judgment. It is a very convenient standard of judgment for questions concerning religious thought and conduct; and the idea that Christianity is a religion of a book very rapidly took possession of earnest minds. Modern historical study of the Bible has discovered, however, that the religion of a book is precisely the thing which Jesus had to contend with in his controversies with the scribes. Pharisaism was a conception of religion marvelously parallel to the thought which very many men even now hold concerning Christianity. God has spoken once in the law; the business of the religious teacher is simply

to interpret that law; the law stands for God; it mediates between the soul and God. That was the wineskin in which the old wine was held in Jesus' day, and it held the old wine to people's great satisfaction. The peculiarity of the mission of Jesus and of his apostles was expressed in his declaration that the new wine is too strong for the old wineskins. The idol he had to shatter was the idea of the religion of a book. When the Pharisees came to him asking, "Is it lawful for a man to put away his wife?" they quoted a precept of the old law. He said, in reply: "Moses for the hardness of your hearts suffered you to put away your wives," and in those words tore apart all the theories of ultimacy which they attached to the book as the final word for their religious life. Jesus penetrated through to something underneath the letter of the book. He read the book in the light of a living personal response to the conceptions of God, of duty, and of destiny.

Modern historical study of the Bible brings clearly to the mind Jesus' constant opposition to, because of his relentless opposition by, the religion of a book. Such study puts us at the feet of Jesus in order to learn that the study of the Bible is not the ultimate thing in religious education. We are not simply to cram the children's heads with interpretations, wise or foolish, of certain past ages, nor with the facts of the story and of the development of Christianity, if you please, believing that there the end has been attained. The end is never attained until you have awakened in the individual life such conceptions of God, of duty, and of destiny as will enable the growing mind to look freely upon that book and understand it from the high vantage point of spiritual independence which Jesus marked out as the heritage of the human soul.

Modern historical study of the Bible lifts its voice in protest against the conception that Christianity is the

religion of a book. Its protest is not negative, however, for it asserts as clearly that Christianity is a religion *with* a book. What do we mean when we say that Christianity is a religion with a book? We mean, what was pointed out a moment ago, that the Bible furnishes the natural facts for the awakening of the ideas of God, of duty, and of destiny, which are essential to the development of a religious life. It does this, because it is the record of religious life. What are those passages of the Bible which most often appeal to the human spirit? In answer, there come before the memory Moses' vision of God; the Deuteronomic command, "Thou shalt love the Lord thy God with all thy heart;" Isaiah's vision; Ezekiel's word, "The soul that sinneth shall die;" the thirteenth chapter of 1 Corinthians; nearly every word of Jesus. Do we care a whit when these things were written, by whom and for whom they were written? They belong to the human spirit and they are the utterances of life. That is the reason why the Bible offers the natural sources out of which the true concepts of God, of duty, and of destiny will be developed in the soul that is given the opportunity to contemplate them. Such experiences out of the lives of these great leaders of Israel offer us the opportunity to understand some of the most subtle developments of the people's life; to see how the people as a people grew under the leadership of its masters in the knowledge of God and of duty and of destiny.

The historical study of the Bible, however, is not a study of archæology; it is not investigation of things that are past and belong to museums; it is the study of life; and it is because a life breathes there, the past life, which by the providence of God was led into the deepest knowledge of the things unseen, that the Bible is the natural and best means of developing in the consciousness of ourselves and of our children those conceptions

of God, duty, and destiny which are essential to religious education.

Christianity is a religion with a book, because the Bible supplies the natural stimulus for the awakening of these conceptions personally in the minds of those who study it. It is one thing to put religious facts objectively before the mind, and examine them as a scientist examines his specimens. That is a natural phase of religious education; but it is true, as Dr. King has just said, that the response of a soul to another soul is the most powerful means of calling out a living religious experience. The fact that the Bible brings us into close contact with the most significant religious experiences of the godliest human spirits makes it second only to such personal contact with a soul that walks with God, the best means of awakening in a child those personal responses to the thought of God, of duty, and of destiny which make actual religion.

Then, too, the Bible is so intimately identified with Christianity that we can call our religion a religion with a book, because the book furnishes to us still a standard. If it is true that modern historical study has led to the recedence of the theory of inspiration, it is equally true that that study is furnishing us with a vastly more effective conception of competent spiritual authority in the Scriptures — not the authority of an infallible standard over us, but the authority of a spiritual, actual, masterful life set forth before us. That authority works, as I understand it, in two ways. It furnishes us with a check to those many vagaries into which the religious life most naturally wanders. If there is anything that is manifest in the study of religions all over the world, it is that the impulses which we call religious, our response to the totality of existence, oftentimes follow tangential lines. They go out into strange desert places, as has oftentimes been the case with Christianity. The record of the mani-

fold eccentricities of thought and practice, which church history furnishes, gives abundant evidence of this tangential tendency. The Bible is a standard to check such vagaries, because it sets before us constantly the development of the well-balanced religion. The record in the book shows many vagaries, many extremes. But the tendency of development throughout is steadily and clearly toward the sanity and balance of Jesus. It is this which makes the book to be a standard for us, not simply the fact that it gives us in the final revelation of Jesus Christ that by which we can check our thoughts and impulses, but also because it shows us in their folly some very natural conceptions and practices which have been disclosed as not contributing to the true, well-balanced, progressive religious life.

The Bible is offered by modern historical study as the standard for religious education, because it is the doorway that opens for the soul the way of escape from those crystallizations of religious thinking which are the cause of all formulated religion. It is most significant that when Martin Luther moved out for himself into "the freedom of the Christian man," it was by following the guidance of a light that broke upon him from the words of the apostle Paul: "The just shall live by faith." So the Bible from the beginning, in all ages, whether to Catholic or to Protestant, through its ideals of religion and its exhibition of the soul's fellowship with the living God, has furnished the way out of formalism and shown the human spirit how it may come again into the free sunshine of the life of God in the soul.

Modern historical study of the Bible, therefore, offers the Bible to modern religious education as the record of God's development among men of a religious life, and therefore as the best stimulus for exciting in individuals a corresponding religious life; as the standard to which the impulses of all religious life may be brought for test-

ing, to inquire whether they are on the line of real progress; and as the guide to which we may turn whenever we are oppressed by the arrogance or tyranny of human thinking, to escape into the free places of the soul's liberty in the presence of the Most High.

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One of the most helpful and revealing of our possessions in the educational field is the historical spirit which has wrought such notable changes during the past century. This spirit, in its radical contrast with the type of mind which conditioned the approach to the study of history, literature, and even science in an earlier time, may be justly called the determining element in the educational attitude of our age. In order to define, or to approach a definition, of the historical spirit, it needs first to be observed that the natural impression produced by phenomena upon the observer is that of their static condition. The world, mankind, religion, and the Bible all make upon the untrained mind the impression of being ready-formed and complete at the moment of observation. No suggestion is received as to the long processes by which the present state of each has been reached. It is a long and arduous discipline which has taught the race that the physical world which it tenants has been brought to its present condition through centuries and millenniums of ceaseless change; that in the quiet laboratories of nature have been matured, through untold generations, the geological forms which seem to the present beholder to be as fixed and ancient as the sun. It is scarcely less than a revelation that comes to the mature mind with the knowledge of the processes by which the world has been, and continues to be, changed in its ceaseless progress toward a goal at which science only guesses in our day. The words of Jesus,

"My Father worketh hitherto, and I work," hint at the same sublime fact of the unceasing labors of the Eternal in the development of the universe.

The study of man as a tenant of the world is attended with the same results. Here, no doubt, a certain historical view is almost necessary, because the slightest acquaintance with history reveals the rapid changes which have been wrought in the relations of different races. Yet the earlier view of society was practically static. It took into consideration only in the slightest degree those forces, moving within the organism of society, which molded it in accordance with ends and purposes only partially revealed at any particular moment. It may be said to be an essentially new view which recognizes man as a developing and maturing being; and in this conception of growth great assistance has been obtained from the study of the development of animal life which is seen to relate itself with some degree of certainty to the physical growth of mankind.

A similar process is seen in the history of religion. Here, perhaps, the untrained mind is least likely to perceive the evidences of growth. The common impression produced upon the casual observer of the phenomena of religion in any given period is that of a fixed body of truth, ritual, or methods of organization and activity, committed at some particular time in the past to humanity or to that particular section of it which possessed the religion under consideration; and that the recognized duty of each being within the range of that religion is not so much to study its characteristics — still less to attempt in any manner to modify its essential features — as to submit himself to its guidance and become its faithful exponent. On the other hand, the historical spirit investigates the actual facts of human life, and perceives that, while religion is a well-nigh universal characteristic of the race, finding its expression in all types of human-

ity, it nevertheless presents everywhere the evidences of change from one generation to another. These evidences are less clear the lower the inquiry is prosecuted in the scale of intelligence. Nevertheless even among the rudest tribes there is evidence of modification in religious belief and ritual. Among those races where religion has reached its highest expression the growth is most marked, and careful scrutiny reveals astonishingly interesting proofs of the changed aspect which the religious spirit assumes in different periods of a people's life. The conception of a deposit of truth, divinely communicated and always maintained in an unchanged form, proves inadequate, and incapable of explaining the facts abundantly observed in the domain of religious experience.

Not less interesting and vital is the change that the modern spirit has wrought in the popular view of the Bible. An earlier age, with its transcendental view of God, conceived the Bible to be a revelation given through such a system of supernatural agencies as left the human instruments practically devoid of share in the task. God, who was postulated as infinitely removed from the scene of human life, communicated his will to the race through especially prepared media — men and institutions; the former all but divested of personality, the latter supernaturally created and sanctioned as the final expression of the divine will. The Bible as conceived in terms of this character is a book of absolutely divine origin, whose characteristics cannot be those of humanity, since against the imperfections of the human workmen engaged in its production supernatural safeguards have been set. Moreover, all parts of this book are equally divine and authoritative. The ontological view of God as infinite and transcendental leaves no room for differences of degree in the inspired volume.

On the other hand, the modern spirit perceives in the

Bible a book which is most interesting when studied historically, and which through many centuries attained its growth. The careful study of those phenomena which the Bible freely exhibits tends to quicken enormously the interest in the study of this revelation, maturing through many generations of history; and to reveal, along with the unquestioned evidences of the divine life therein presented, the equally patent marks of human and imperfect workmen through whom it was mediated to the world. It is not too much to say that at the present moment we are in possession of a Bible unimpaired by the processes of historical criticism, but enormously enhanced in interest and value by the labors so freely bestowed upon it by earnest and painstaking students.

The causes that have wrought this change in the view of the Bible are found in the growth of the new spirit produced by the revival of learning, the Reformation, and the rise of the critical philosophy. The beginnings of a philosophical conception of history are declared by Professor Flint to be not more than a century old. Indeed, it might be said that the historical movement began with Lessing and Herder. The principle of development presented by these illustrious chiefs of modern German philosophy wrought an enormous change in the interpretation of history from that which had previously prevailed. Under the guidance of this principle of growth, mysteries hitherto thought insoluble have been cleared up; variations or contradictions which were either denied or explained away have fallen easily into place as the products of different stages in the same process.

What was at first applied to external objects only has been transferred to the world of thought. Ideas are seen to have a history, as well as institutions; philosophies have their genealogy as well as individuals. Nothing is stationary. All things are changing. Con-

stitutions, beliefs, habits, systems, all are in a state of flux. In the highest things, as in the lowest, growth is the law of life. A principle of such importance could not well fail of universal application. What has been tried with success in the study of history was certain to be attempted in the field of religion. The biblical critic, coming to the study of the Scripture with impartial eyes, observed variations and differences which an unscientific dogma of inspiration had obscured, and the attempt was made to retrace the steps through which the Bible assumed its present form. The same principle was applied to the study of the institutions, laws, and religious teachings of the Hebrew people, and the development of doctrine in the Christian church. From the recognition of such a principle most important results might be expected, and in this the church has not been disappointed. The sciences of textual and historical criticism, the discipline of biblical theology, and the beginnings of a truer and more satisfactory dogmatic, have already received recognition as products of the historical and scientific spirit, destined to enrich permanently the Christian faith.

It must not fail to be pointed out that even in the days before the growth of the historical spirit there was a recognition of the necessity for some explanation of the changing phenomena of biblical history. Irenæus pointed out the fact that the Bible did not everywhere present the same level of truth; that there were differences in its teachings. He therefore set forth the principle of distinct covenants made by God. These covenants were variously reckoned as four (Adam, Noah, Moses, Christ), or more frequently as two (the old and the new). Still later, Nicholas of Cusa was not without appreciation of the diversities of biblical teaching, and these varieties were explained upon the same principle, or rather upon that of successive religions which he denominated "the religion of nature, the religion of

the Old Testament, and the way of grace, which is Christianity."

Perhaps the best expression of this sense of the inequality of different portions of the Bible is found in the well-known covenant or federal theology of Cocceius, in which we have an honest, if not very successful, attempt to conceive the biblical history as a series of ascending stages of different revelations. Here two covenants are described—one of works, and one of grace; and the latter is traced in its unfolding through three great historical stages—the patriarchal period, before the law; the legal period, or Old Testament proper; and the period of the gospel. This covenant theology was a characteristic feature of the early English Puritanism.

It will be seen, however, that all these views were partial and anticipatory. The real explanation of the phenomena presented by the Bible does not lie merely in the domain of covenants or stages of revelation, but rather in that of the growth of the religious life of Israel and the early church under teachers led by the Eternal Spirit, and this divine direction is witnessed in a history in which God was notably manifest.

Among the important results of the historical spirit as applied to the Bible, a few only may be mentioned:

1. It is seen that from the time at which the first evidences of religious interest are traceable through the sources of the Jewish and Christian faiths, there has been a continuous movement outward and forward. No two generations present the same phenomena. There is action and reaction, but never pause. The picture which the modern study of the Old Testament field presents is that of a complex and ever-changing life, moving onward under the dominion of certain principles and by means of forces resident either in the organism, in the persons of prophets and teachers, or in the environment as expressed

in the will of God mediated through such instruments as the age afforded.

2. This movement presents constant progress. The earliest stages of religion in Israel afford many striking parallels with the religious life of other nations. Israel was true to its Semitic origin. It expressed everywhere the life of which it was a part. There were, no doubt, certain favoring elements in its environment and location, but all of its earlier history exhibits those characteristics which are found in common among peoples of that great family of nations. The rude and barbarous features of this primitive life express themselves freely on the pages of the Old Testament. But they become, instead of an obstacle to our understanding of the divine purposes, as expressed through Israel, actual aids to the understanding of the growth of this people to a place where it was prepared to become a prophet of righteousness among the nations of the world.

The mere student of history is interested in tracing these analogies between Israel and the surrounding nations. He may even point with a certain triumph to the similarity of their civil and religious institutions; but he stops perplexed when he attempts to explain that element in the life of this people which differentiates it from all other races of that age, and gives to it a religious significance such as was possessed by no other. That likeness to other nations which the untrained Christian believer is apt to deny, and to regard as a jeopardizing element in the modern view of the Bible, turns out to be the most notable proof of the divine origin of those essential features of biblical revelation which are everywhere apparent, which inform the outward organizations of Israel's life, and which throughout that history manifest their molding influence upon its institutions. Thus a valuable apologetic is furnished for the defender of the divine character of biblical history.

3. The modern spirit has perceived that the Bible is a growth. It not only includes documents of different periods and by different men, but expresses the religious spirit as exemplified in widely different types of character and at various periods of the process of development. It becomes a matter of very great interest to investigate these different periods, and the literature which emanates from them. This becomes possible in a fuller measure as our information regarding the life of the biblical people increases. It is also possible to fix with a certain degree of confidence the dates of utterances which have hitherto been unsatisfactorily assigned upon the mere dictum of tradition. Indeed, it is a characteristic of the modern spirit that it takes nothing for granted. It seeks by investigation and painstaking research to test every tradition which is found connected with any part of the Holy Scriptures. It aims to be entirely impartial, and accomplishes this aim in so far as it is true to the historical and the scientific spirit. It ignores no phenomena; it trusts no theory, but searches simply for the facts, confident that these will yield an explanation which may be absolutely trusted and which will prove far more satisfactory than any tradition based upon supposed dogmatic necessity.

4. The historical spirit has discovered as well the fact that the different books of the Holy Scriptures are not in all cases the product of a single impulse, nor necessarily produced in any instance wholly by one hand. It discovers that the material for the composition of a book may be documentary in character and of a period prior to the writer's life, or in the form of oral tradition may have existed in practically the same form for generations; or that different works may have been combined by a writer living at a subsequent period. It discovers as well that material tends to group itself about distinguished names, so that the fact that writings have

attached themselves to some larger body of work, produced by a prophet or teacher of an earlier time, presents no great difficulty, and is likely to explain a number of the phenomena perceived in the Bible.

5. It is clear also that different books of Holy Scripture have a varying value, as over against the *a priori* idea that all parts of the Bible are in a mechanical sense infallible and on the same level. It is clearly perceived that some parts of the Bible have a greater significance than others. Their finding power is superior; they have ministered to faith in a much larger degree. One who takes an unhistorical view of the Old Testament would exalt the utterances of Moses and Isaiah to the same level as those of Christ, would find in every portion of the Bible equally important truth, and would attach the same importance to a verse in Chronicles as to one in the gospels. Such a view cannot meet the test of facts. It is perfectly clear that all parts of the Scriptures are not of equal value. Whatever one's theory may be, in daily experience books like Isaiah and Deuteronomy have a surviving value that never attaches to Lamentations and Ecclesiastes. The Psalms are loved and read by those who never read Ezra and Nehemiah; the epistle to the Romans or the gospel of John ministers to the Christian life as the epistles of James and Peter never do.

6. Biblical literature presents many variations and even contradictions which the unhistorical view was accustomed to overlook, explain away, or deny. Closer study of the Bible has shown the impossibility of regarding such treatment as satisfactory. It is easily perceived that historical development may account for most, if not all, of these variations or contradictions. The laws emerging in one period of a nation's life are not likely to prove equally suitable to other periods, and the legislation formed in different ages may be contra-

dictory without in each case lacking the essential value of adjustment to its age. Different periods may have different explanations for historical events or traditions of the distant past. The historical spirit aims to find the date, not only of a particular event, but of the document or book in which that event is chronicled, and to place that narrative in the environment of the ideas that prevailed in that age. Viewed from this standpoint, discrepancies and contradictions find explanation, and are seen to be the results of varying view-points; and by that means they become the landmarks for the tracing of the growth of the religious spirit.

7. The historical spirit distinguishes between the form and the substance. All literary forms have value, but the degree of value which they possess is dependent upon the substance they contain. Parable, fable, allegory, custom, rite, legislation, are all valuable, not as ends in themselves, or as the final form in which religious teaching is conveyed, but as the protecting shell for the mediation and preservation of an inner truth, wherein the value lies. To be able to disengage the essential truth contained in a historical narrative or a parable from the peculiar form in which it is given, is to render that religious truth everywhere usable and vital. The danger of insisting upon the *form* rather than upon the *substance*, upon the shell rather than upon the kernel within, upon the story rather than upon the truth which it contains, is apparent to everyone who considers the problem of teaching.

8. The historical spirit studies as well the influence of other national life upon the history of which the Bible speaks. It is not only the archæological interest which here emerges, but the desire to understand what truth was held in common by the earliest interpreters of our holy faith and those who represent other great religions. Christianity has everything to gain and nothing

to lose from the frank recognition of all the elements of truth contained in the ethnic faiths. The teachers of Israel and our Lord himself are commanding, and in the latter instance supreme, when viewed in comparison with others who spoke in behalf of righteousness.

9. The historical spirit, by its discovery of the high character of the Old and New Testaments and the religious life which they reveal, removes absolutely the means of attack from which the Holy Scriptures suffered in an uncritical age. The partial character of the truth as perceived even by prophets and teachers of the Old Testament may easily be recognized, and its recognition shows at once the shallowness of any attack upon the character of God based upon the imperfections of religious ideals disclosed at any particular period of the advancing process of revelation. The apologetic significance of this fact is recognized by most Bible teachers in our time, and it may be confidently asserted that, with the diffusion of the knowledge of the Scriptures now accessible as a result of the application of historical and scientific methods to the study of the Bible, most of the popular arguments against the Word of God fall to the ground.

10. The historical spirit emphasizes the embodiment of divine ideals in personality, as revealed in the pages of the Holy Scriptures. Only as it is perceived that the Word was made flesh in the lives of the prophets, the apostles, and supremely in the life of Christ, is it possible to understand the duty and possibility of the incarnation of the life of God in our own characters. Isaiah is the ideal and the inspirer of the Hebrew race in a great historic moment. Paul expresses, not only the doctrines, but as well the practical outworking of the Christian life. Supremely in Christ are disclosed those forces which make possible the redeemed and redemptive life. It is not strange therefore that His is the one

imperial figure in history, the revelation of God in terms of humanity, the life whose words are the hinges of history, and whose influence has produced a new world.

Such are some of the considerations which are involved in the modern conception of religious education, which in so large a degree is dependent upon materials furnished by the Holy Scriptures, whose increasing use in the educational process and equipment of the future is so greatly desired by the most thoughtful and far-sighted of modern educators.

The teacher who possesses the historical spirit, and perceives the significance of the Word of God, as studied with this attitude of mind, will be able to bring from the Bible things new and old for the development of the religious life. Nor will this depend wholly upon method. Method is always subordinate to substance. The teacher using the most faulty system of lessons, or with the least scientifically approved method, may, with the proper appreciation of the character and value of the Bible, accomplish results impossible to one using a greatly superior method, but unprovided with the substance of properly apprehended biblical truth. The duty of the hour is the larger recognition of the historical spirit as essential in any competent program of religious education, and as destined to disclose still more fully in the future those elements of divine truth abundantly evidenced through the centuries as characteristic of the Word of God.

DISCUSSION

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We have been listening to a very illuminating and instructive series of addresses. If any brother has been asleep for twenty years, let him wake up, and he will have more surprises than Rip Van Winkle. The light is breaking; the many who have worked in perplexity for years, feeling their way in the dim twilight, are hailing the dawn and are recognizing in it the effulgence of the holy cause.

Of course, in a discussion where one is limited under the Draconian and Procrustean methods of the committee—necessarily—he can do nothing more than take a single thought or a single fact and lay his main emphasis upon that.

Underlying the modern conception of education as a whole, and certainly of religious education, is the idea of the integrity of life. Man is an integer; he is related to the physical system of things, through the physical organism which he inhabits and which is his plastic and mobile instrument. He is not a being with impenetrable partitions separating different sets of faculties; not a being who has a soul to save; he is an integral personality, and he must be saved as an integer or be lost as an integer. He cannot have a depraved reason and a regenerate heart; he cannot be partly a child of the devil and partly a child of God; he is one thing, and that one thing is mainly a thing of great possibilities.

Underlying the modern conception of education is the idea also of the integrity of society; humanity is one, and the age-long distinctions between sacred and secular are factitious and unreal.

There is a moral integrity of human life. That which is right, that which is in accordance with the nature of things, that which belongs radically to man as the creature and child of God, is always sacred. It is just as sacred to send a wagon-load of coal to a poor family as it is to make a prayer, and it is just as secular to go to church to be entertained as it is to go to the opera.

The idea of the integrity of life involves the integrity of nature. It also is one thing, and not two, partitioned off by an impenetrable wall into something that is called "the natural" and something else called "the supernatural." It is not true that God is there, but excluded from here; he is in his world and he is part and parcel of all that we see and all that we do. At once immanent and transcendent, he is the life, the origin, the law, and the goal of the world.

The dying infidel, who had been brought up under the theory that the supernatural was an occasional and spasmodic irruption of the divine into the human, of the supernatural into the natural, wrote upon the wall of his room: "God is nowhere." His little girl, coming into the room shortly afterward, read: "God is now here." The mouth of the babe and suckling spoke the truth that we are just beginning to learn.

Now, religious education grasps the integrity of life, and seeks the development of the integer, man, in accordance with his highest end. It does this by laying clear and persistent emphasis upon the reality of spiritual things—the reality of God, the reality of the soul, and the reality of revelation, historical and contemporaneous. God is as near to man today as ever in the history of the world; and if we have ears to hear and hearts to feel, his communications will be as real and direct as ever they were. It is only when we shall grasp the full significance of this truth that we shall see that at last religion

coalesces with education, and we have no longer two kinds of education, but one, and the one education is the entire upbuilding of a man.

PROFESSOR WM. DOUGLAS MACKENZIE, D.D.,
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The dangers of religion are on all hands. Not only does religion find its very life in danger when it confronts the man who denies religion completely, but religion as we know and understand it, as we have received it, is in danger also in other directions; and religious education has for its purpose the deliverance of the church of Christ from some of those dangers. One of these is sentimentalism—the religion that lives in and for feeling only, and which issues in all kinds of superficial follies. The religion of superstition, on the other hand, binds itself so completely to abstract statements called dogmas that it sells its soul to them, and to the practices which those who impose the dogmas will also impose upon their practical life.

What we here seek is a religion that is deeply founded in feeling, a religion that is clearly illumined with intelligence, and therefore is neither superstitious nor frittered away in sentimentality. This can be secured in the only way in which we can be delivered from sentimentalism, whether in politics or in religion, and from superstition, whether in science or in religion, namely, by education. And the main end of religious education is to direct the feeling that arises out of our relations with God through knowing the truth about him and through clearly defining his relations to the soul. Religious education should show us how God has revealed his relations to us, and what those relations are.

I have been interested to find that some of my predecessors on this platform are sedulous lest we should be wringing the child's heart with that which is beyond and

above its reason. There were times, we are told, when the terrors of darkness descended upon the souls of children through the proclamation of the light. But that which I think we must recognize as educationists is that you cannot educate unless you are giving that which is not only adapted to the child, but is also in advance of the child. It is leading that the child wants, and we must, therefore, recognize that when we speak of educating the child in the knowledge of the Bible, we are concerned not only with history, but with a revelation of present relations; and that we are not to be content with defining those relations only in the childish way for the child's mind, but that we must so define and describe them in their historical revelation, in their present significance, that the child's mind shall grow up to them, and the child-nature be evolved by them.

This, I think, leads to a great deal more than some of us, perhaps, imagine. It will, however, suffice to say that religious education must be comprehended by us as dealing not only with the mere child, but with the adolescent. I was rather disappointed that some of the speakers referred so continuously to the child, and did not bring very clearly to us the conception, which I think is present to all our minds, that the agony of the situation is not with the little children — they are learning through the kindergarten methods now in use in the churches; the agony of the situation for the church today is with the young men and young women, and with the methods and means by which we are to fascinate their minds in order that we may quicken their souls.

REV. WILLIAM P. MERRILL,
PASTOR SIXTH PRESBYTERIAN CHURCH, CHICAGO, ILLINOIS

In the short time which I may take I can only emphasize one of the points already made. Naturally, I take what seems to me the point of chief importance.

It is also the thought which has held the chief place in the discussion this morning. It is the personal element in religious education.

A prime characteristic of the modern conception of religious education is the increased emphasis on personality, both as object and as means. We are increasingly emphasizing this as our object in religious training; the thing we seek is not chiefly learning on the recipient's part, nor the acceptance of a certain creed, but character; and not character made to fit a certain mold, but character freely developed. We are emphasizing this also as the means; the strongest power in religious training is a religious personality; character comes not by drill, but by contagion.

This increased emphasis on personality is a prime characteristic of the modern conception of all education, religious or otherwise. Professor James says: "So long as we deal with the objects of sense, we are dealing with the symbols of reality; when we come to personal relations, we are dealing with reality itself."

Especially is this true of religious training. We are reacting from our dependence on organizations and systems to the individual method of Jesus. To him the supreme power in religious training was not a speaker arousing emotion in a crowd, nor a teacher imparting knowledge to a pupil, but a spirit wakening life in another spirit. There must be preaching and teaching; but in each, and in all religious work, there must be character calling out character, personal religion awakening personal religion by the personal touch.

Is not our chief concern, then, how to make more efficient the force of personality; how to keep what we have of it, and get what we lack of it? It is important that our training be as scientific, as exact, as other parts of education; it is important that it be in harmony with principles of modern psychology and pedagogy; it is

important that it be true and strong in its view of the Bible. But it is absolutely vital that it be the influence of personality upon personality.

As a pastor I am more deeply interested in the Sunday school than in other branches of work before this Convention. And it is especially in the Sunday school that we should give most earnest care to retain what it now has of personal influence, and to develop it.

It is here that the power of the Sunday school, in the past and at present, resides; not in the lessons, not in the organization, but in the personal influence of teacher over pupil. I suppose there is not a pastor here who has not counted among the best workers in the Sunday school — I mean best in their power to call out true religious life in their pupils — some man or woman, ignorant, with fanciful views of the Bible, yet in whose contact with the class was revealed a genuine religious nature able to awaken the dormant religious natures of the pupils. I am not pleading that we leave ignorance, even pious ignorance, uncorrected. But I am pleading that we remember that skilled teaching, and modern methods, and graded lessons — highly desirable things, things I want to see in my own school — are yet not the main thing in religious training through the Sunday school; that far more important is the personal element; and that more important than questions of form or method is the development of personal influence.

It is this — the personal element — that will absolutely condition all this Convention may propose or attempt. The success of any effort we may make to better religious education will depend, not chiefly on the wisdom of the thing attempted, or the skill of the method devised, but on the presence of men and women willing and truly ready to carry it into effect in the individual schools. In all attempts in my own school to adopt better methods, here is the difficulty which

daunts me: Could I count on teachers willing to take their work seriously enough to make more thorough lessons a success?

Here, then is, to my mind, the greatest practical question we can discuss: How shall we get all these good things into the life and work of the average Sunday-school teacher? How can we get the men and women who volunteer to help in religious education to take their work seriously; and, remembering ever that the great force is the power of personality, to seek for themselves, at the cost of patience and sacrifice if necessary, a richer and wiser personal life, that they may bring to bear on those under their influence a personality well informed and well equipped with true knowledge of the Bible, of wise methods of teaching, of right principles of conduct, and of the workings of the human spirit? In short, what can we do to conserve, intensify, and enlighten the personal influence of character upon character, which is the chief force in religious training?

THIRD SESSION

PRAYER

REV. WILLIAM B. FORBUSH, PH.D., L.H.D.,
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Our Father who art in heaven, hear us as we pray this day for the fathers and mothers who are upon earth; hear us as we pray for our homes and the dear children whom thou hast given us. Hear us as we pray for our public schools, and for the fathers and mothers whom thou hast given to our children, to train them in learning and righteousness. Hear us as we pray for our young people joined together in social relationships of every kind, in those pleasant and joyous loyalties which are the seed of the final social relationship of society. Hear us as we pray for our country, we who are all joined here together in the larger fellowship of the dear land we love. May this Convention be a blessing to us and to our children, to our homes and to our schools and to our native land. In the name of Christ we pray. Amen.

RELIGIOUS AND MORAL EDUCATION THROUGH THE HOME

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A minister of my acquaintance, who by his opportunity for observation and by his judicial temper is well qualified to speak with authority, in a recent letter said: "You and I know that the homes cannot be depended upon for giving children the instruction in the Bible which they need." It is safe to assume that this is the prevailing opinion on the subject, and that there is in this audience but slight, if any, dissent from the notion that there is sore lack of moral and religious instruction in the homes of our land, even in the religious homes. That we may make some contribution to the improvement of the condition of things we believe to exist, we come to the discussion of this subject upon our program.

Before making some suggestions for the promotion of religious and moral instruction in the home, I should like to bring the principal elements of the problem to our attention.

1. The family altar is to be found in but a small percentage of Christian homes. It has been my privilege to know the inner life of hundreds of Christian homes, and from my own personal observation, confirmed by the unvarying testimony of other observers, I make this statement. Whatever view we may take of the value of the family altar, and the formal religious life for which it stands, we must recognize that in the present condition we cannot count upon it for the advancement of home religion, unless we can rebuild it. It is not now an appreciable religious force.

2. There is a new Sunday coming in with new conditions to govern home training. The old sabbath, with its strict observance of the rites of the sanctuary, and of the proprieties of personal, domestic, and communal conduct, has gone, and an entirely new day has taken its place. We may say that the old is better, or we may like the new as on the whole more sane, more wholesome, more Christian. But at all events we must reckon with the facts, and in our efforts to advance the religious influence of the home these facts have their value. For example, in making plans for religious instruction in the home we may not assume that there is the same opportunity and incentive on Sunday for home training that there was under the old day. The old day had in it a distinct and recognized place for this instruction in the home, while the new has no such distinct place. On the other hand, the atmosphere of the present Sunday may be more conducive to the cultivation of a more joyous, more real, more truly personal type of piety. Undoubtedly there are both gain and loss in the changed condition of our home life on Sunday. Opinions may differ as to the relative proportion of each, but with this proportion we are not now concerned. The important thing for us is to note the change and to adjust our solution of the problem before us to the existing conditions.

3. There is a new home. The old home, with its family room, evening lamp, regular life, and community of interests, has given place to a home in which the family are all together for the first time in the day at the evening meal, and then only for a brief hour, after which they scatter to their several engagements. A little boy was asked by a neighbor, as his father was leaving the house one morning, who that gentleman was, and he replied: "O, I don't know; he's the man who stays here nights." This might well be a leaf from the actual home life in our cities. In some cases fathers and moth-

ers too seldom see their children. Business claims their daylight hours; committee, board, or lodge meetings claim their evenings; and so the fathers are unavoidably, as it would seem, away from home. The church and sundry organizations for social service or self-improvement leave the mothers little time for their own needy but uncomplaining households. The children have their own friends and social life, in which the parents have all too small a place and influence.

In any effort to solve our problem this far-reaching change in the home life, which has its bearing in so many directions, must be reckoned as one of the important factors.

4. The Sunday school must not be held responsible for the decline in family religious instruction. It is quite the fashion to charge the Sunday school with the sin of supplanting the home in the training of the child, and for evidence our attention is called to the growing prominence of the one and the simultaneous decline of the other. But it might be just as good logic to reverse the order of causal sequence and say that the church, noting the decline of family religion, developed and perfected the Sunday school as at least a partial remedy for the resulting evils. This, indeed, is the more common order of events. Rarely does one good influence supplant another and better influence, while not infrequently does it occur that as the one set of influences loses its efficacy and wanes, another set arises and carries forward the advancement of human interests with fresh vigor.

May it not be that there is comparatively slight causal connection between these two methods of religious instruction, and that the rise of the one and the decline of the other are due to simultaneous but independent causes? If this be the case, then the solution of our problem is not to be found in weakening the influence or degrading the position of the Sunday school in the interest of home training.

5. The home is the whole pedagogical system in miniature. Here are to be found the child in the beginning of his training, and the field for the exploitation of all kindergarten theories; and here is the sophomore in college, whom some educators are talking of graduating. The father and mother are the president and the board of control and the whole faculty of instruction. This requires a constant change of methods and material of instruction and their adaptation to the rapid, the kaleidoscopic progress of the child from the cradle to college. You cannot in the home—nor anywhere for that matter—take the same course with the boy of ten and the boy of seventeen.

6. There is a considerable amount of religious and moral education obtained in the home, for which the home may be said to be indirectly responsible. There are a large number of religious newspapers, and a vast amount of religious matter in secular newspapers; and the sphere of influence for these papers is at home. There are innumerable books, professedly or actually religious, which through Sunday-school, parish, and other libraries, or by actual purchase, find their way into the home. This religious reading may be thought to a large extent poor in quality and worse in effect. Yet it may be safely said that its influence is on the whole good and potent. No one properly understands the problem of home religious education who does not give a large place to the power—the vast power, actual and potential—of the religious periodical and book press.

The causes which have worked for the decrease of parental instruction in religion have not wrought the same havoc with parental instruction in morals. Unquestionably there is much moral training in the home. It may not be of the formal sort, not as deliberate in purpose nor as conspicuously labeled as was the older

instruction; but as real, as purposeful, as wholesome, and as resultful as any that has preceded. Truthfulness, sobriety, cleanness in speech, unselfishness, service, good manners, these and all other virtues are taught in Christian homes today as earnestly and possibly as effectively as in any other day. Sometimes, as we study the moral situation of the present, there comes the fear that our distinctively Christian ideals of virtue and conception of right and duty are giving place to the Grecian. If such be the fact, then of course the moral training in the home must suffer a like deterioration. But this hardly enters into our present problem, and the fact remains to cheer us that the home is an active and potent force in the moral development of the children.

These considerations—the conspicuous absence of formal family religion, the new Sunday habits, the new home life, the fact that the Sunday school is not responsible for the neglect of religious training in the home, but may be an aid to it, the wide area of the home curriculum, the power actual and latent of the religious press for home religious training, and manifest moral education now actually given—these considerations at least must be kept prominently in mind in any attempt to solve our problem.

With these considerations before us, we now ask: How can we promote religious and moral education through the home?

The influences which make for the answer to this question in life, and not in the library, are so varied, so subtle, so many, that one who has made the attempt to answer the question, not in his study only, but in his own home and the homes of others, has learned to speak with modesty and many misgivings. Nevertheless, certain general suggestions may be made with some confidence in their practical value.

1. Let there be agitation. This important matter

must be brought to the attention of Christian parents. They must be made to feel, and to feel keenly, their solemn and ever-present duty to teach their children. Their consciences must be awakened, their obligation must be made plain, their hearts must be deeply moved, and in every possible way and throughout their whole being they must be made to understand how to discharge this duty to their children and must be quickened to discharge it. Pastors must preach upon it; church councils and conferences and assemblies must give heedful attention to it; the religious press may well devote to it conspicuous space and forceful words; conventions of Christian workers, such as this, must give it a dignified place in their programs.

It is a large part of the problem of religious education, and it must not be neglected by those charged with the religious education of the youth of our land. Parents must not neglect it, or pastors, or the officers in the local church, or the members of various ecclesiastical bodies. The imperative obligation to make religious education in the home real, vital, potent, rests upon parents in the first instance and then upon us all. The voice of duty must be heard above all other voices. Its mandates must be obeyed. Agitation will help to accomplish this.

We may not agree upon a program for this agitation. Some may think there ought to be a revival of the formal family religion of other generations, while others may feel that in the present conditions of family life this would be impossible, and still others may feel that the good results of this method of religious training were so mingled with ill results as to condemn the method. And so it might be with any other portion of the program. Personally I entertain certain views as to the methods that ought to be advocated. I have a conviction, for example, that the family altar ought to be

erected in every home. I believe that gathering the household together at stated and frequent intervals for the reading of God's Word, the singing of Christian hymns, and the common prayer has an incalculable and incomparable result in the religious nurture of the children. There is nothing equal to it. Of course, it should be real, hearty, wholesome, formal without stiffness, gladsome without levity, for every member of the family, and a firmly fixed fact in the household economy. Notwithstanding the difficulties—apparently insuperable in many homes—and notwithstanding the objections, I have not the slightest doubt as to the practicability of the family altar for every home—if not on every day, certainly at some stated and regular time. Nor have I the slightest doubt as to its inestimable value.

Nevertheless that which I feel to be necessary at this time to insist upon is not the program, but the agitation. The need is great. The duty is clear. The welfare of the next generation, the religious progress of the world, the spiritual welfare of mankind wait upon the home's fidelity in the Christian nurture of the young.

Let everyone who appraises highly these great interests set his heart thus to further them, and lift up his voice in season and out of season to call his Christian brethren to promote religious and moral education in the home.

2. Let the Sunday school be used as an agency for promoting home instruction. Efforts in this direction are now made, as for example with the home readings appointed for each day, which are unquestionably effective in good results. These efforts ought to be extended in every available direction, until the Sunday school becomes an appreciable power in the nurture of the children, not only through its own immediate work, but also through its appreciable influence in the home education of the children.

Here again there may be difference of opinion as to the program to be observed, and indeed many experiments may have to be made, not only for the work at large, but also for the particular school, before any really resultful method can be hit upon. The best method may be a changing method. Certain suggestions as to details occur to me. For example, the lesson-helps might make provision for this joint activity of home and school in the preparation of the lesson, a part of the lesson being prepared at home in the way of a subject to be studied up, or written answers to questions to be prepared, or a book to be read, or a short essay to be written.

Constant efforts should be made to impress both parent and teacher with the necessity of co-operation in the nurture of the child. The church might arrange for conferences between the teachers and the parents upon this subject. The home department, in its lesson, in its helps, and in its administration, might have as a prime object the promotion of the religious education of the children. It might lend itself in a most effective way by inspiring the parents to the careful instruction of their children, and by putting into their hands the equipment for giving it.

These are mere hints to indicate certain ways in which the Sunday school may possibly be utilized for promoting home instruction. The hints, I trust, will not obscure the main suggestion that the Sunday school offers a really valuable agency for advancing home training. Let the home understand that it is to co-operate with the school, and let the school understand that it is to exalt the home as an educational agency, and let both discharge their full duty to each other.

3. Let there be devised curricula for home Bible study and Bible teaching. Bible study never received the attention it now has. In the college, in the Christian

associations, in the young people's societies, in the Sunday school and in the home, there are earnest and effective efforts in this direction, and these should fill our hearts with cheer and hope. Other of these efforts are to have the attention of this Convention; just now we are thinking of the home and its Bible study and teaching. "Disciplines," to speak pedagogically, are the desiderata here.

The American Institute of Sacred Literature has rendered exceptionally valuable service in this direction in its courses for Bible study adapted to all grades of ability and shades of personal desire. These courses, or others designed for the private home study of parents and the older members of the family, should be made a part of the educational equipment of every Christian church. The daily Bible readings arranged so that the whole Bible may be read in course within a definite period, used in many churches, is an effort in this direction — a rather feeble effort, but not without its value. The home department, now being pushed by the Sunday-school organizations, is another effort in the same direction which, excellent as it is, might be greatly improved in its value to the educational effectiveness of the home.

But in addition to these efforts there ought to be a distinct curriculum for home teaching as well as for home study. There is no reason why the two purposes should not be combined in one effort. For example, as the home teaching begins the education of the child, there ought to be provided for mothers a usable course of Bible lessons for the young children. This would be a series of Bible stories. There are now child's Bibles, Lives of Jesus for children, and books of Bible stories. These have varying degrees of merit; of the poorest it can doubtless be said that it is better than nothing, and of the best that it hardly meets the demands of the situation with which we are confronted. But surely such a

series of Bible stories could be prepared in the very words of the Bible, except where occasional departures from the words of Scripture were necessary in the interests of clearness or brevity. One series might be made up of stories from the Old Testament, another from the life of Jesus, another from the lives of the apostles and the early church. These should be printed in the most attractive form of the modern children's books, with illustrations. It should be part of the plan that the stories should be read and re-read to the child, and if possible by the child, until they are known by heart. Anyone with experience in reading to children knows that the familiar story, the story they have heard every day for a month, is the story of all others they want to hear on the first night of the next month. They never tire of a good story, and the Bible is full of good stories.

Another advance in the same direction should be made in the matter of hymns and prayers. There are certain well-known hymns of the church which every child nurtured in a Christian home ought to know, and there are certain forms of prayer of which the same may be said. Some of these, both hymns and prayers, are in the Bible, and some are in use in Christian churches. These ought to be put together in an available and attractive form for the use of mothers who should have their children commit them to memory.

You perceive that I am old-fashioned enough to believe that the teaching of objective truth is a function of the home. The pathway to freedom is a knowledge of the truth. "Ye shall know the truth, and the truth shall make you free."

We desire much the conversion of the children, but our desire is only to be accomplished through a knowledge of the truth as it is in Jesus Christ. I confess I do not have that fear of explicit forms of truth which is sometimes thought — mistakenly, I believe — to be incon-

sistent with wise pedagogical methods. The antithesis is not between a creed and no creed, but between a good creed and a bad one. It is not the experience of the world that as a home swings away from a creed it swings nearer to God. I therefore believe that the formularies of our Christian doctrine to be found in Scripture, in hymns, in liturgies, and in creeds and catechism have their persisting value in the home instruction of the child. To teach objective truth must always remain a most effective method for the formation of character.

4. Let the home have Christian parents who know God and are under the power of his Spirit. "The best way to secure good health is to select your grandfather," and the best way for a child to obtain the wisest and most resultful home training is to be born into the society and under the transforming influence of a Christian mother and a Christian father. The daily life of a man who walks with God will bring the daily life of his child into the presence of God. The daily life of the woman who is a friend of Jesus will bring her children into the society of Jesus.

This piety must not be artificial, nor sentimental, nor intellectual, nor formal, nor supra-mundane, nor unmindful of the value of wise means. It must be all that it is possible for human piety to be—warm, thoughtful, sympathetic, unselfish, tactful, real, genuine. But what I am now saying is that there must be such piety. It is indispensable, if there is to be any effective rearing of the child in religion through the agency of the home.

The besetting sin of today is the leaving of God out of the account. The dangerous heresy of today is the notion that men may find God without Jesus Christ. The beginnings of both are to be found in the home, even Christian homes. Through the neglect by parents of the outward formalities of religion in the home, as seen in the family altar and a blessing at the table,

through the more serious neglect of giving religious instruction, through the fatal neglect of showing in character and conduct to their children that they know God, that they regulate their lives by his will, that their supreme desire is to love the things he loves and hate the things that he hates, that Jesus Christ is their Savior, Friend, and Lord of Life—through this neglect the children grow up in the sin of sins and heresy of heresies; God is not in their thoughts and Jesus Christ is not in their lives. The home where Christ is enthroned and God is known is the home in which moral and religious education is best promoted and brings forth its most perfect fruit.

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It is well that in the preceding addresses attention has repeatedly been called to the sacredness of personality, for this fact lays emphasis on the sacredness of the family through which alone the individual is integrated in society. For man does not become directly a member of society, but mediately through the family. He is first a member of the family, and that becomes the unit of society. A quaint and fresh old writer of Geneva has said that every man sees the world over the threshold of his own shop. We may modify this by saying that every man must see the world over the threshold of his own home; for the family is not only the cradle of the human race, it is also the mightiest of the schools of humanity. It is the school of schools. Not only do children receive from parents their flesh and blood, their color and frame, but their spirits—not only the fibers of their bodies, but the very tone and temper of their souls. The habits of thought and speech formed in the home are more persistent than those they may learn under any other influence. The grammar spoken in the schools by the

children is not that taught by the most careful and painstaking of teachers, but is generally that spoken with father and mother, with brother and sister; and all the efforts of the teacher to cultivate in the pupils a practice of correct English, when the custom of the home is other than this, reaches but a little way. It is interesting in this connection to notice the fact that in the Swiss and German universities the lectures are generally given by the professors in the noblest tongues, in the purest French or German; but the moment the pupils turn from the lecture-room they speak to one another and to their teachers in the patois or dialect of the home, the street and the market-place. So persistent are the habits inculcated in the home that far into mature life and into different countries man betrays the character of the home whence he sprang. Families are the nucleated centers of civilized, or barbarous, forms of social life. They are the centers of civilization or of heathenism. What these are in the aggregate, society is.

We are coming to realize that it is almost useless to reach after and uplift men one by one in our slums; that if the slums are to be cleansed at all, it must be by creating in them homes of purity and elevation in moral and mental life. We are coming to see that the character of the individual is largely but the expression of the character of the family from which he came. It is for this reason that every effort is now being made to establish settlements as social centers in the wretchedness and density of our cities. They are the organized centers of home life and pure ideals. But the family is not only the school of character; it is also the very citadel of either virtue or vice, of Christianity or heathenism. Our missionaries, both at home and in foreign lands, are coming to feel that churches and schools are of themselves insufficient to create a new civilization, and that they must be supplemented by homes of the highest

Christian ideals. A Hindu gentleman, educated in the Christian College at Madras, recently said, "If you wish to reach India, you must reach our women and our homes. Until Christianity lays its hand upon wives and mothers it cannot hope to reach the men." This truth is as applicable to our own as to any other land. The home is the citadel of our civilization.

One of the most instructive facts of history is found in the conditions which were discovered in the valleys of Piedmont and Dauphiny in France. Here for centuries subsisted a people of the simplest character and of the loftiest morality and piety. They had neither schools, libraries, nor churches, outside of the family. Throughout the Middle Ages, during the chaos and confusion, the feuds and wars between state and church, the storms raged about these secluded valleys; politics changed, ecclesiastical power waned. But when the storm began to lull at the opening of the Reformation, here were found centers of life and light which had been kept untouched either by the political ambitions or the moral corruptions which had invaded every other part of Europe. The families of the Waldenses had proved to be the cradle and the citadel of the simplest faith and the purest morals, the heart and the inspiration of which had been the Bible.

We hear these days very much about the power of education. The school, the college, and the university are at the front; but Herbert Spencer in his recent book, which he tells us is to be his last, calls our attention to the utter failure of education, as it is now conducted, to create any high and dominant ideals. He says he is weary of the cry, "educate, educate, educate!" Is this not due to the fact that the source of our social and national life is not in the school, but in the home? Here is formed that which is more precious than any intellectual treasure or the treasures of the library— character, without

which no people can long exist. But when we come to the question of reaching the home with religious and moral instruction, we meet with serious obstacles. The very sacredness of the family, which we dare not violate and must protect, is itself a bulwark against our efforts to reach and change its ideals.

And yet the question is not hopeless — it must not be hopeless. If the highest civilization is to be reached and saved, the family must be reached. And already many instrumentalities are being employed to carry even into the sacred precincts of the home the saving power of a pure religion and a high ethical ideal. Home circles are being formed, home schools organized. The church and Chautauqua circles are reaching the families of our land, and are clearly efforts toward accomplishing the thing which most of all needs to be accomplished. It is vain for us to expect that our boys and girls will come from homes of low, material, commercial ideals with noble aims. And we are discovering that the slums are not the only sources whence our prisons and penitentiaries are being recruited, but that too frequently homes of so-called culture and refinement send forth sons and daughters without due moral and religious training into the well-nigh irresistible temptations of the world.

This, then, is one of the subjects which the contemplated organization proposes to itself — to reach the homes of our land with the purest literature and, as far as may be, to organize the homes into circles for the cultivation of high ideals, so that the very tone and character of this nursery of civilization shall be made and kept pure and safe. It is more than mere accident that the early apostolic church was so commonly organized in the family, in the home, the household. For this was putting the saving salt into the very spring and fountain of all the social life of the people. Nor is it an accident

that today, after all the persecution, the exile, the oppression, and the robbery that man has been able to devise and execute against the Jewish people, that great race, without country, without social or political power or prestige, is still everywhere intact; the family life is practically the same, the invincible citadel of its national and religious ideals.

When we shall have made the home intelligent, pure, and religious, we shall have saved and established our nation and our country. For the family is the fountain-head of our civilization.

RELIGIOUS AND MORAL EDUCATION THROUGH PUBLIC AND PRIVATE SCHOOLS

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United in the topic of this paper are two subjects, as to the relations of which there is difference of opinion and difference of practice as well. In a pamphlet recently issued by the Paulist Fathers I find this statement of the Catholic position: "Nor do they believe that morality and religion are separable; that men will revere the law if they ignore the lawgiver. Now, since morality has divine sanction, to attempt to teach its principles without reference to the Divinity is to ignore the lawgiver; yet just as surely as you speak of the Lawgiver, so surely do you trench on the ground of doctrinal teaching." That this view is held by other religious bodies is sufficiently proved by the multitude of denominational schools. And yet, in practice, so far as the public schools are concerned, religion and morality are no more connected than two remote planets whose orbits never meet. Nobody, I take it, objects to the teaching of morality in the public schools; generally it is recognized in some formal way in the curriculum. But specific religious teaching is practically banished by law from every public school in this country, so far as I am informed.

This is a very modern condition. The fathers of our common schools had no such notion. Luther had as much as anyone to do with starting state support of popular education, and with him the maintenance of schools was always for two purposes — the welfare of the church and the prosperity of the state. He says:

I maintain that the civil authorities are under obligation to compel the people to send their children to school. . . . . For our rulers are certainly bound to maintain the spiritual and secular offices and callings. . . . . If the government can compel such citizens as are fit for military service to bear spear and rifle, to mount ramparts and perform other martial duties in time of war, how much more has it a right to compel the people to send their children to school, because in this case we are warring with the devil whose object it is secretly to exhaust our cities and principalities of strong men, to destroy the kernel and leave a shell of ignorant and helpless people, whom he can sport and juggle with at pleasure. That is starving out a city or country, destroying it without a struggle, and without its knowledge.

Of the Reformation, Bréal says that "it contracted the obligation of placing everyone in a condition to save himself by reading and studying the Bible." Luther, who did so much to furnish a powerful motive for reading the Bible by translating it into the vernacular, supplied the chief reading material of the next three centuries.

And what of Ignatius of Loyola, the great Catholic educator of Luther's generation? The Jesuit society which he founded has always devoted itself chiefly to education, and the very first sentence in the *Ratio Studiorum* refers to the "abundant practical fruit to be gathered from this manifold labor of the schools," that fruit being "the knowledge and love of the Creator." On a statue of Christ before one of their colleges is this inscription:

For Thee these meadows smile, and, on the hill-top smoothed away, these beds bedeck themselves with flowers; and the youth from every clime unfolds, in virtue and in science, the hopes of Christian manhood.

The Jesuits have dealt with secondary and higher education, it is true, but the other teaching bodies that arose in the Catholic church to care for elementary education and the education of women were, it need scarcely be said, permeated with the same religious spirit.

Comenius, the good Moravian bishop, who has been called the "Father of the Common School," writes:

> That only I call a school, which is truly *officina hominum*, where minds are instructed in wisdom to penetrate all things, where souls and their affections are guided to the universal harmony of the virtues, and hearts are allured to divine love.

Pestalozzi, one of the noblest names adorning any profession, writes:

> I am unwilling to bring these letters to an end without touching on what I may call the keystone of my whole system. Is the love of God encouraged by these principles which I hold to be the only sound basis for the development of humanity?

Rousseau, who did much more for education than he generally gets credit for, and who had boxed the compass as regards religious belief, so far from leaving morality and religion out of his system of education for the natural man and woman, gives them both a very important place. He could preach better than he practiced. Today, however, some might disagree with his dictum that—

> Every girl ought to follow the religion of her mother, and every wife that of her husband. If this religion be false, the docility which makes the mother and the daughter submit to the order of nature wipes out, in God's sight, the sin of error. Being incapable of judging for themselves, they ought to accept the decision of their fathers and husbands as that of the church.

Not to weary your patience further with quotations from the pedagogical fathers, let me say in a word that their views prevailed. They prevail today in the public schools of Germany and England. They prevailed far into this century in our own country. In Massachusetts, for more than a century and a half from the founding of the public schools,

> Dogmatic religious instruction was given in them without let or hindrance. This was one object that the founders of these schools had in view in founding them. . . . . The free use in the schools of the shorter catechism gave no offense. The frequent visits of the min-

ister to the school to catechize the children were taken as a matter of course. In fact, the minister had a definite educational status assigned him by the school law.

That this attitude was not peculiar to Massachusetts is shown in the famous passage from the Ordinance of 1787, creating the Northwest Territory: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Montesquieu says: "It is in the republican form of government that the whole power of education is absolutely needed." If there were not good ground for believing that today we are in danger of departing from the order of the Ordinance of 1787 — first religion, then morality, then knowledge — and reading it first knowledge, then more knowledge, then more knowledge still, and are not using quite the whole power of education as Montesquieu declared a republic must — if this were not so, this Convention would not be in session.

The causes that are responsible for the new condition are very complex. The change took place so gradually that no one can tell when it happened. In Massachusetts we find, in 1827, a law declaring "that school committees should never direct to be used or purchased in any of the town schools any schoolbooks which were calculated to favor the tenets of any particular sect of Christians." This was, in great measure, only a recognition of a condition that already existed, for such a law could not have been placed on the statute books if the public sentiment to enforce it were not already powerful. But the *New England Primer* and the catechism did not leave the schools all at once. They were saying farewell for half a century. The multiplying of religious sects contributed powerfully to the movement. Since the schools could not teach the peculiar doctrines of every denomination, they became neutral ground. This was the easiest way out of that difficulty.

But another element entered in, less obvious, difficult to catch in the act, perhaps for the most part unconscious, yet, we must believe, most powerful. This was a subtle political feeling, rather than doctrine, that is part and parcel of our national idea. In regard to the schools, this influence, I believe, shows itself in two directions. The new nation was inclined at first to break with all the forms of the government against which it had rebelled. Many of the colonists had crossed the seas to escape from a state church; and while they seized the opportunity, as in Massachusetts, to make their own church the state church, yet when other denominations grew powerful, the natural tendency was to separate state and church absolutely, so that the spectacle of one denomination tyrannizing over another might not be repeated in the New World.

On the other hand, it soon became evident that the new nation had a most interesting and important experiment on its hands. This was nothing less than the reconstruction of the Tower of Babel. Immigrants streamed in from every land, speaking all the tongues that sprang up from Babel's ruins, and out of them a homogeneous people had to be constructed. What was the agency to rely on to do the work? Not the church, manifestly, for every ship brought a new sect. So it must be the school, and so the school became "the symbol of an eternal unifying spirit." Some such underlying forces as these must have wrought for present conditions, for, although there is no central school authority in the United States and each state acted by itself when the time came, each being a law unto itself in school matters, yet the result was everywhere practically the same.

Now it is time to look seriously at the present situation. What are the facts as to moral and religious teaching in our schools today? No one, to my knowledge, has studied that question so thoroughly as an English

scholar, who came over here on the Gilchrist foundation some three years ago especially to look into this very matter, and published two substantial volumes giving the result of his inquiry. In these pages we may see ourselves as others see us. Professor Mark, in summing up his observations, finds that—

With the exception of the partly scientific, partly moralizing teaching of temperance under the name of physiology, it is very uncommon to find anything upon the time-table under the name of character lessons or lessons in morals. The direct moral teaching is: (*a*) in connection with the formation of good habits, such as cleanliness or kindness; (*b*) taken up as part of the opening exercises for the first five, ten, or fifteen minutes of morning school; or (*c*) associated with class mottoes, or with selected quotations written upon the blackboard.

The Massachusetts state law contains this paragraph:

It shall be the duty of all instructors of youth to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety and justice and a sacred regard of truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices.

I know that many courses of study presented for cities contain regulations similar in character to this law, and I presume that practically all do. Here is a form typical of many others:

In all grades teachers should embrace every convenient opportunity to instruct their pupils in morals and manners. The following list of topics will supply bases for many interesting talks:

Duty to parents, to brothers and sisters, to playmates, to the aged, to the poor and unfortunate, to the ignorant and stupid, to strangers and foreigners, to the public, to one's country.

Home manners, table manners, school manners, street manners, manners in public assemblies and in public conveyances.

Industry, punctuality, order, economy, honesty, truthfulness, cleanliness, self-respect.

Other topics will be suggested to the thoughtful teacher by occurrences that come under her observation in the schoolroom and elsewhere.

This is all excellent, but there is one weak point where it would not be surprising to find the system breaking down every now and then, and I must digress for a moment to offer a criticism and a positive suggestion. Is it to be expected that all teachers will, without any special preparation, be able to give "interesting talks," to quote the language of the ordinance, on all the difficult and delicate topics therein specified? How many in this audience would like off-hand to face a body of forty to sixty children, the keenest critics in the world, and give them an "interesting talk" on their duty "to the ignorant and stupid"? With the best will in the world, the average teacher might not make the talk either interesting or profitable. This partly explains why direct moral or religious teaching is often thought to be of very doubtful value in the schoolroom. Moral or ethical knowledge no more comes naturally of itself to the teacher than to anyone else. It has to be learned like anything else; and especially if it is to be presented to others must it be learned in some orderly and systematic way.

My constructive suggestion is this: Let provision be made for the teacher to learn this subject. I have not been able to examine the courses of study of many normal schools, nor many of the examination papers set for applicants for teachers' certificates, but my impression is that at present training in morals is nowhere recognized as a part of the teacher's preparation. That the teacher is expected to be of good moral character, and almost universally is so, goes without saying; but the possession

of personal morality no more qualifies for teaching morality than does the fact that I personally (so far as anybody knows) possess a perfect outfit of bones, muscles, arteries, veins, lungs, stomach, liver, and all the rest, qualify me to be demonstrator in anatomy in a university medical school. It is certain that formal text-books in morals have never been successful in schools in this country. The instruction must come all from the lips of the teacher. All the more reason that we should see to it that the teacher is at least offered the opportunity for special preparation.

Direct religious exercises in public schools seldom go, or are allowed to go, farther than the reading of the Bible. The law in the several states varies not a little. In New York pupils cannot be compelled to attend religious services, and the law gives no authority, as a matter of right, to use any portion of the regular school hours in conducting any religious exercises at which the attendance of pupils is made compulsory. Some places —the cities of Rochester and Troy, for example, unless the rule has been changed very recently — forbid any religious exercises. But the opening of the school with Bible reading and some form of prayer is generally considered unobjectionable and desirable. This is permitted unless some one in the community objects and calls the matter to the attention of the state department, when the department immediately enforces the law. In other words, the Bible may be read, if no one objects, but must not be read if anyone objects. Massachusetts requires some portion of the Bible to be read daily in the public schools. In Missouri the trustees may compel Bible reading. In Illinois a student may be expelled for studying during the reading of the Bible. In Georgia the Bible must be used in the school. Iowa leaves the matter entirely to the judgment of the teacher and permits no dictation by either parents or trustees. In

Arkansas the trustees settle the question. In North and South Dakota the Bible may not be excluded from any public school, and may be read daily for not to exceed ten minutes, at the option of the teacher. In most states that permit Bible reading no pupil can be compelled against his parents' wishes to take part in the reading or to be present during the reading. But in Maine a child expelled for refusing to read the Bible cannot recover damages. Arkansas forbids the granting of a certificate to a teacher who does not believe in a Supreme Being, and Rhode Island recommends the rejection of any teacher who is in the habit of ridiculing or scoffing at religion. Washington prohibits the reading of the Bible in the schools ; Arizona revokes the certificate of any teacher who conducts religious exercises in school ; and in 1890 the supreme court of Wisconsin decided that the reading of the Bible in the public schools is unconstitutional. In 1869 the Cincinnati school board was upheld in forbidding the reading of the Bible. The same action was taken in Chicago in 1875, and in New Haven in 1878. New Hampshire requires that "the morning exercises of all the schools shall commence with the reading of the Scriptures, followed by the Lord's Prayer." Pennsylvania says : "The Scriptures come under the head of text-books, and they should not be omitted from the list ;" in 1895 the Bible was read in 87½ per cent. of the schools of the state. Virginia seems to have no law on the subject, but the Bible is generally read. South Carolina also has no law on the subject. The Bible is not read in any of the schools of Utah.

In 1896 reports on this subject were gathered from 946 superintendents, representing all parts of the country. Of this number 454 reported the Bible as read in all their schools, 295 reported it as read in part of their schools, and 197 reported it as read in none of their

schools.[1] The law ranges, as you have observed, between absolute prohibition of Bible reading; permitting it when no one objects, but not otherwise; leaving it to the option of the local authorities, either trustees or teacher; and requiring it, either leaving the amount and method to the option of the teacher or prescribing a very limited amount of reading daily.

At the best, this is not much — not much of the Bible, and almost nothing in the way of effective teaching. But it is well to understand that there are laws governing this matter, and that we are not dealing with a question that can be settled off-hand in a religious gathering or a teachers' convention. If there is not more direct religious teaching in our schools, at least it is not the fault of the teachers. Nor can there be more than there is now, unless the laws are changed. Referring to the reasons I have suggested for the enactment of these laws, and with a knowledge of the lurking danger of sectarian strife, we cannot escape the conviction that we have here a most difficult and delicate problem.

But Kipling says that the American turns

> A keen untroubled face,
> Home, to the instant need of things.

To state the problem clearly, with no blinking of unpleasant facts, is the first step toward discovering the "instant need." Is the problem insoluble? If so, the sooner we make up our minds to that fact the better, that we may not spend our strength tilting against wind-mills. I certainly have no ready-made answer. But I think I see the first step. I have often been appealed to by a pupil to help read a problem: "If I could only read it, I know

[1] See the report of the Chicago Woman's Educational Union, 1896; Bardeen's *Common School Law*, and Cooley on *Torts*. It is quite possible that some recent legislation which has not come to my attention may have modified slightly the laws as I have just stated them, but they are substantially accurate today.

I could solve it." What teacher has not heard that wail? The first step is to read our problem right. To that end we must have more facts, all the facts. This Convention, or rather the organization which will, we all hope and believe, grow out of it in some permanent form, has, I take it, no more pressing duty than to get full and exact information bearing on every phase of this subject. The second practical, constructive suggestion that I venture to offer is just this, that somebody get these facts. Professor Mark, to whom I have already referred, got a good many facts, and his reports will be of immense suggestiveness to whatever person or committee takes this investigation in hand. Only let the investigation be in strong hands, free from every chance of suspicion of ulterior motives. The first step must be the collection and classification of our material.

Did time permit, it would be interesting to see in detail what the other great civilized nations, especially France, Germany, and England, are doing for moral and religious training in the public schools. As you know, there is no divorce between church and state in England and Germany, and both provide as definitely for instruction in religion as in any other subject. Bauermeister's great work gives no less than 338 huge pages to the details of the method and materials for religious instruction in the secondary schools, or high schools; and, moreover, treats religion first of all the subjects of instruction. Latin comes next, with 255 pages, nearly 100 pages less than religion; and the study of Latin is not neglected in Germany, as everyone knows. The official programs of instruction in the lower primary schools in France are divided into three parts, treating respectively of physical, intellectual, and moral education. Under the last head the work for each grade is indicated with great minuteness. This outline is most interesting and suggestive, and I wish there were time to

give it in full. One subdivision is headed "The Soul," another "Duties toward God," and the word "God" frequently appears.

I am not yet fully persuaded that more emphasis upon the mere literary study of the Bible will result in much. The Bible was once almost the only reading book, in school and home. The appalling increase in printed matter—I will not say literature—made it inevitable that something else should be read in the sum total a great deal more than the Bible. Tastes change in literature as in everything else. Every now and then we read of the "revival" of some author, a "Shakespeare revival," "Milton revival," "Dickens revival," and the like. There is no reason why there should not be a "Bible revival" as well. Let us hope there may be, and for literary purposes a revival of the King James version, too. Yet the mere *literary* study of the Bible will produce, I imagine, mainly *literary* results.

But there are two mighty influences constantly, and one of them at least consciously, operative in our public schools in the interests of morality and to a large extent of religion. The first is the study of literature, which is gaining an ever larger place in our school curriculum. Great care is exercised in the selection of this literature, but the greatest care is none too great. The world's best literature mirrors the most instructive experience of the race. Here all the passions and the virtues that have ever lorded over the kingdom of man's soul are seen in their action, reaction, and results. Here the child may learn all the lessons of experience without paying the very large fees which that school exacts. Interest is spontaneous and genuine. Only, in order to bring out the lessons that should appear the teacher needs all culture and conscience, all tact and tenderness.

Less recognized, but most potent, I must believe, is the influence of school music. Music, I know, is called

a "fad," with which epithet men habitually denounce what they do not understand. But, quite aside from its emotional and æsthetic value, school music may be a most potent moral and religious force. Here is a song I hit upon in a popular school music reader, for third-grade children, that is, children about eight years of age:

Loving Shepherd of thy sheep,
Keep me, Lord, in safety keep;
Nothing can thy power withstand;
None can pluck me from thy hand.

Loving Shepherd, ever near,
Teach me still thy voice to hear;
Suffer not my foot to stray
From the strait and narrow way.

Another:

As the twilight shadows
O'er the mountain creep,
Happy little children
Lay them down to sleep.

Tiny hands are folded
For the evening prayer,
Sweet confiding voices
Ask the Father's care.

'Tis the dear petition,
Old as English speech,
Which adoring mothers
To their children teach.

Hear them say: "I pray Thee
Lord my soul to keep!"
Thus the little children
Trusting go to sleep.

Hundreds of such songs as these are sung by hundreds of thousands of children in our public schools every day. With this in mind, let us be wary in joining in the hue and cry against school music as a "fad."

A dozen other agencies might be mentioned, all of which are working powerfully for righteousness through

our public schools. The last report of the United States commissioner of education has, for the first time I believe, a section devoted to "Educational Pathology," which discusses these topics: institutions for preventing social diseases; saving boys from crime; the "junior republic"—government of boys, for boys, by boys; and school government. It includes, by the way, the constitution drawn up by the pupils of one of the schools of Chicago for their own government. The observance of special days is also utilized for impressing moral lessons from the lives of great men. Long, indeed, would be the mere catalogue of all the useful expedients resorted to by those in charge of our schools, to further the cause this Convention aims to promote. Nowhere may you look for more intelligent, sympathetic, and devoted co-operation in this movement than among the school-teachers of this land.

Nor can we doubt that intelligence is itself a moral force. You are all familiar with the story of the Jukes family, that classic set of vagabonds and criminals. But not so many may have read Dr. Winship's little book *Jukes-Edwards*, in which he sets side by side the histories of the family of Max Jukes and Jonathan Edwards. The mere facts are reverberatingly eloquent. Of the descendants of Max Jukes 1,200 were traced by Mr. Dugdale, of whom 310 were professional paupers, 400 were wrecked physically in early life by debauchery, 60 were habitual thieves, 130 were criminals convicted more or less often of crime, and 7 were murderers. The descendants of Jonathan Edwards were not so easily classified, but there were 60 eminent physicians, more than 100 clergymen, missionaries, and theological professors, and 80 at least reached high political preferment. There were 100 lawyers, 30 judges, and Theodore W. Dwight; and at least 120 were graduated from Yale College alone. No sacrifice was ever too great for the members of that family in

order to get an education. The moral and religious elements were, of course, always strong in the family. But what a contrast between the illiterate Jukeses and the literate Edwardses!

The probability is always strong, and this is a hopeful fact, that morality and knowledge were not linked together fortuitously in the Ordinance of 1787, but tend naturally to go hand in hand. The people do not want unmoral schools. Political considerations may make it seem impracticable to do much in the public schools for specific religious teaching. But no one objects to the constant teaching through literature and song, and a score of less noticeable agencies, that is going on all the time. The educators of the land are united for moral teaching in the schools. But they cannot have too much help from enlightened public sentiment; they cannot have too much expert assistance, provided that it is rendered wisely, sympathetically, intelligently. In many of their efforts in this direction schoolmen have heretofore been hampered by a misunderstanding of their aims and motives. This Association may and should bring up the reinforcements that shall win the battle.

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I wish to express a faith rather than to submit a plan: a faith in the possibility and practicability of religious instruction being given in the public schools without offense; a faith that moral education, the stone that has been so long rejected, will become the head of the corner. This faith is not based on any plan I have to suggest, but rather on a deep and abiding necessity — a necessity which we all feel and realize.

In a recent address, President Eliot made a sweeping and fearful arraignment of the public schools because of

the great prevalence of drunkenness, gambling, rioting, misgovernment, and almost every other form of vice and crime. However much we resent the arraignment, we all feel and know that in some way the public school has not touched and quickened the heart and conscience of the nation as we had hoped it would do. Is it possible that in our progress and prosperity we are forgetting the God of our fathers? Are we wandering away after strange gods — Mammon, Astarte, Bacchus, and other heathen divinities?

In discussing the great anthracite-coal strike, President Roosevelt said in substance: We do not need a new philosophy to solve this problem; we only need to put in practice the well-known and oft-tried precepts of the Bible, the doctrine of the golden rule. And so our people are realizing more and more that the practice of the Christian virtues is the one thing most needful in the solution, not only of this problem, but of every problem — social, commercial, political, public and private. Men and women everywhere are looking about, endeavoring to find a better way to develop a higher type of manhood and womanhood, how to disseminate and perpetuate the nobler Christian virtues. And so we are asking the government if it cannot do more. We are asking the home if it cannot do more. We are asking the church if through all its varied agencies it cannot do more to make men morally better, truly religious. Finally, we are asking the public school, the youngest child of democracy, if it too cannot do more, vastly more, to promote the religious and moral education of the people.

I am aware of the fact that many serious difficulties are encountered the moment we attempt to give any form of religious instruction in the public schools. All shades of religious opinion are represented in this country, and no one is or seeks to be dominant. It is not

only undesirable, but utterly out of the question, to attempt to teach the particular religious tenets of any denomination, or dogmatic theology of any kind. It would be repugnant to tax Protestants in order to teach their children the Roman Catholic catechism, or to tax Catholics to teach their children Protestant dogma. Even an attempt to introduce such religious education into the public schools would prove disastrous. No public money can or should be used for such a purpose. It is, therefore, evident that if any religious instruction at all is given in the public schools, it must be of that broad, universal kind which is practically held in common by all of our people—Jews and Christians, Protestants and Catholics, church members and adherents of no religious sect. The question is: Is there such a body of religious truths? If so, can they and should they be taught in the public schools?

I for one believe that there are such religious truths, and that it is possible to teach them, not only without offense, but to the edification of all. Of course, I recognize that this is a disputed question, yet it seems to me that the following are broad and universal enough to be taught without giving reasonable grounds of offense to anyone. I not only believe that these may be taught, but that in many schools they are already taught, and that a knowledge of them should be the heritage of every child. It is true that the number of religious truths that may safely be taught in the public schools is small compared to the whole body of religious truth, yet they are fundamental. The religious instruction given in the public schools cannot take the place of that which should be given in the home and the church. Neither, in my opinion, can the religious instruction given in the church and the home take the place of that which should be given in the public schools. The one is supplementary to the other—each a part of the whole. What,

then, are these religious truths that should be taught in the public schools?

1. Belief in God. The belief in God as the Creator and Ruler of the universe is held practically by all our people. This belief is fundamental, not only in religion, but in science, politics, philosophy, and life. The God-idea permeates our literature, music, history, science, and law. It is an ennobling thought that this world is not founded on chance, but that there is a supreme Intelligence that directs all things, that controls all things. This belief carries with it the doctrine of the fatherhood of God. God is regarded as a loving Father, and as such we render to him adoration and praise.

2. The brotherhood of man. The fatherhood of God presupposes the brotherhood of man. Children cannot be taught this great religious truth too early. This fact once fully comprehended causes each child to feel the kinship of the race. Respect for the rights of others, honesty in dealing with our fellows, rules of politeness —all are based upon recognition of the brotherhood of man. Certainly the school can teach this without offense.

3. The value of life. It is of the utmost importance that children have some conception of the dignity and value of life. If they understand that every act, every thought, every hope, and every aspiration lifts them to a higher plane—near God—or drags them down, then living has a new significance. The thought of immortality is calculated to make one more thoughtful, more considerate, than if life is regarded merely as "a tale told by an idiot, full of sound and fury signifying nothing."

4. The moral order of the universe. That there is moral order in the universe is a truth that should be known and recognized by every youth. He should know that good and evil have their recompense of

reward or punishment; that every rational being is held responsible for his deeds, and that every act and every thought leave their traces upon soul and body. We may wear a mask, pretend to be what we are not; but in a thousand ways the mask is snatched off, exposing our nakedness and deformity, revealing our real character. We cannot escape from ourselves. The moral law is binding upon us. However secret may be the act, be assured "our sins will find us out," and that "even-handed justice will commend the ingredients of our poisoned chalice to our own lips."

But however much men may differ in reference to religious education in the public schools, there is no difference of opinion in reference to the advisability, yes the necessity, of moral education. No other class is so dangerous to society as the highly educated criminal. If the state omits moral instruction in the public schools, it does so at its peril. While it is possible for a man to be moral without being religious in the theological sense, yet no one can be truly religious without being moral, for morality is an essential part of religion. St. James says: "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." If we paraphrase this definition we have: "Pure religion is the performance of deeds of kindness and of mercy and the living of a high moral life." It is one of the highest duties of the school to train children in morals. They should be taught their duty to themselves, to their parents, to their playmates, to strangers. They should also be taught their duty to the school, to the home, to the state, and to God. These should be taught by precept and example, and the children should be trained in the performance of them until they become fixed as habits. While there doubtless is virtue in training children to perform their duties as a

rigid requirement, yet it should be the constant aim of the school to teach children to practice virtue from motives of love. The common things, even the drudgeries of life, are transformed when performed in love.

How may religious and moral instruction be given in the public schools? What facilities do the schools afford for such instruction? What time is to be devoted to this work? What methods are to be employed? These are questions of great importance. In the time allotted to me I cannot hope to give a satisfactory answer to a single one of them. In fact, every teacher must, to some extent, answer each question in his own way. But if he be a true teacher, he will endeavor to answer them effectually. I shall venture a few suggestions.

1. By the incidental and minor exercises of the school. Something can be accomplished in the way of moral and religious education by the proper use of the incidental and minor exercises of the school. By incidental and minor exercises I mean reading the Bible, prayer, appropriate stories and fables, memory gems, and music. The school day cannot be begun to better advantage than by singing, Bible reading, and prayer. Fortunately, I live in a state which declares by law that "the Bible shall not be excluded from the public schools of the state." This law has been on the statute books of Indiana for nearly half a century, and therefore may be considered as thoroughly established. Bible reading of course is not compulsory, but the Bible is placed in the public schools and its use left to the good judgment and conscience of the teacher. As a result of this, the choicest gems of biblical literature as well as the highest moral and spiritual precepts may be read and taught to the children. Many teachers keep the Bible at hand, and whenever there is an allusion to it, they at once turn to the biblical reference, thus disclosing to the children the matchless treasures of the Sacred Book.

Music, especially singing, has a fascination and power over children that is truly wonderful. It soothes and subdues their passions and awakens every noble emotion. The school day is always brighter and better if it is begun with a stirring song. If the children are tired and nervous or ill-tempered, a song will quiet them as oil upon a troubled sea. "Music," says Luther, "is the art of the prophets, the only art which can calm the agitation of the soul." Its moral and religious power has long been recognized by the church, but the school is just beginning to realize its value.

2. By a formal course in morals. A formal course in ethics often proves helpful in giving moral instruction. Such a course has long been in use in the Anderson schools, and time has demonstrated the wisdom of it. I cannot set forth details. Suffice it to say that some simple suggestions are given in reference to the best mode of developing kindness, truthfulness, honesty, and kindred virtues. The aim is to set forth the best method of using the different agencies of the school, such as songs, stories, memory gems, discipline, manner of instruction, etc., so as to give the best moral training. In carrying out such a course, no new subject is introduced, but the old ones are used to produce new and definite results—the development of moral character.

3. By co-operation. Teachers have long recognized the importance of co-operating with parents in the training of children. They find this co-operation helpful in every line of school work—study, discipline, moral development. The home and the school working together are more than twice as effective as either working alone. Of recent years much time and attention have been given to this co-operative work. Parents and teachers have exchanged visits and held consultations; mothers' meetings and educational societies have been organized; the Hesperian and other move-

ments have been launched, all of which have had for their chief object the unity of the home and the school. Such has been the success of these efforts that in many communities the most vexatious cases of school discipline have almost entirely disappeared and the moral tone of the whole community has received new vigor. The success of this co-operative movement between the home and the public school, perhaps more than any other one thing, has led to this wider movement which has for its object the federation of the home, the school, the church, and all other agencies and institutions that make for righteousness. If this organization is consummated, and can once become active and effective, another milestone will have been passed in our national history.

4. By the discipline and routine work of the school. The discipline and routine work of a well-regulated school furnish most excellent means for the moral, and to a great extent the religious, training of children. Here children are taught the so-called mechanical virtues — promptness, regularity, cheerfulness, industry, and obedience. These things are taught in no perfunctory way, but the children are drilled daily in the practice of them — promptness and regularity in school attendance, promptness in obeying signals and commands, industry in the preparation of lessons, obedience to the commands and directions of the teacher and to the laws of the school, cheerfulness in all things. Here, too, children are taught the meaning of "Thou shalt" and "Thou shalt not"—a lesson of the greatest importance to all American youth. Here, too, they are taught self-control, self-reliance, and perseverance. Paul's good counsel to the Thessalonians is not only preached but lived in every well-regulated public school. The disorderly are warned and admonished. The faint-hearted are encouraged and comforted. The children are taught to be patient with their lessons, and patient with one another. They are

taught day in and day out, year in and year out, to "render evil for evil to no man, but always to follow after that which is good, one toward another and toward all." They are taught to "rejoice evermore"—rejoice in their school work, rejoice in their play, rejoice at home, at school, on the streets, wherever they may be; rejoice at Thanksgiving, at Christmas, and other holidays; rejoice, not only themselves, but give gifts, send kind messages, and make others rejoice. In everything they are taught to give thanks—thanks to one another for little kindnesses shown, thanks to parents and teachers, and in many schools thanks to Almighty God. That they shall "prove all things and hold fast that which is good," is in the very warp and woof of the school. It is taught in mathematics, in science, in history, in literature. And finally, that "they shall abstain from every form of evil, and do good to all men as much as lieth in them," is the summation of all school discipline. We are only beginning to realize the possibility of routine work and school discipline in the moral, yes the religious, education of children.

5. By the course of study. Many subjects in the course of study may be taught in such a way as to give both moral and religious training. This is true even in the elementary schools. Here the child is taught the elementary truths of mathematics. Here he is introduced to the beauties and wonders of nature in the study of geography, nature-study, and physiology. In the study of these he gets his first conception of the perfection, adaptation, and orderly arrangement of the different parts of his own body and of all nature around him. He should be taught from the very first that these things are not the result of chance, but that they are under law, and that such a law could only be the creation of an intelligent and beneficent Being. To the truly religious teacher this being is none other than God.

In the high school the opportunities for religious

instruction are even greater. The home, nay the church itself, does not have such an excellent chance to teach some of the fundamentals, not only of morality, but of religion. God manifests himself in history. His word, his law, and his love are portrayed in literature. The source of all wealth is his beneficence. He is regnant in physics and chemistry and astronomy. His law and munificence and power are recorded in geology; states are founded upon his authority and governed by his law. The public school that teaches these subjects, but fails to teach that there is a God, does so at its peril.

6. By the example of the teacher. But what are even these things compared to the example of a noble, Christian teacher — one whose heart is in her work, one who sees in every child the image of God? With such a teacher in the schoolroom, the age of miracles has not yet passed. She anoints blind eyes and lo! they see new beauties in earth and sky; she unstops deaf ears, and they hear wonderful harmonies; she loosens fettered hands, and they perform deeds of mercy and kindness. She touches dumb lips, and they break forth into song. By a magic power she can exorcise evil spirits. She speaks to the spirit of laziness, and he departs. She says to the demon of stubbornness, "Come out of him," and he comes forth. She commands the devil of lying to be gone, and forthwith he goes. In her presence the good in every child blossoms and bears fruit. Industry becomes easy and pleasant; quietness an every-day affair, and kindness the rule of the school. Such a teacher becomes the guide, the inspiration, the ideal of the children — their true guardian angel. She "lures to brighter worlds and leads the way." Some children are not reared in moral and religious homes; some do not have the refining and Christianizing influence of the church; but it should be the heritage of every child to be taught in the public schools by a noble Christian teacher.

RELIGIOUS AND MORAL EDUCATION THROUGH CHRISTIAN ASSOCIATIONS AND YOUNG PEOPLE'S SOCIETIES

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In addition to the Sunday schools, the church has two other great systems of organized religious work among the young. These are the Young Men's Christian Association and the Young People's Societies. Each of these has a unique field. Each has done and is doing a work of vast extent and of inestimable value. Each stands today on the threshold of an incomparably greater intensive and extensive mission. The Young People's Societies have not yet passed through the first stadium of their course. The Young Men's Christian Association, which two years ago celebrated its fiftieth birthday, has had time to reach a much maturer stage, and is now doing far more that is distinctly educational. So rapid indeed, of late years, has been this educational growth of the Association that few besides those immediately concerned have any adequate notion of its magnitude, or any perception of its tremendous significance.

Here is an agency organized on the soundest business principles, controlled by men of the highest skill in affairs, owning in various cities of the continent 450 magnificent buildings worth $24,000,000, receiving for the equipment and support of its work in a single year $12,000,000, employing 1,800 paid officers, and enrolling more than 300,000 members. This organization ministers to the religious needs of men and boys of all classes. Fifty thousand of the railroad men, upon whose sobriety, efficiency, and fidelity our lives depend,

are already enrolled in its railroad branches. In our colleges and universities 40,000 students who are to be the leaders of thought for the next generation are now under its guidance. In the boys' department more than 50,000 boys are being helped past the temptations of youth into Christian manliness. In the army, in the navy, among colored young men, and among the Indians, the Young Men's Christian Association is felt as a mighty force for righteousness.

Within five years, through the intelligent and devoted efforts of a few of our leaders, new energy has been infused into the department of religious work, and especially into the department of Bible study. No man or woman who is interested in the purposes of this Convention should fail to procure and read the annual report of the International Committee of the Y. M. C. A. on religious work and the "Prospectus for Religious Work."[1] Indisputably the Bible-study department of the Y. M. C. A. is now, in its materials and in its methods, in advance of all other agencies for religious education that the church possesses. The "Prospectus for Religious Work" sets forth in detail forty courses of Bible study, varied, adaptable, practical, and designed to interest in personal study. These courses have been carefully prepared by experts, repeatedly tested in actual teaching, and thoroughly revised in the light of experience. They have been selected from many times their number. The Sunday schools and Young People's Societies could not do better than at once to adopt some of them. It will be a sad oversight if Sunday-school workers who are now aroused to the need of something better fail to perceive the rich resources which the Y. M. C. A. offers ready to their hands.

Last year 43,000 young men attended the Bible

[1] These can readily be procured by sending to the Committee, 3 West Twenty-ninth street, New York city.

classes of the Young Men's Christian Associations. Great as this number is, it represents but the infancy of the movement. These men came to the buildings. The latest thought is to go at the noon hour and carry religious instruction to the 4,000,000 men engaged in manufacturing pursuits—the mechanics, the lumbermen, the miners, the mill operatives of all kinds. The thing is perfectly practicable. Its success has already been brilliantly demonstrated in Cleveland, and now in 125 cities a beginning has been made with a weekly attendance of fully 30,000 men.

If we wonderingly and admiringly compare the 20,000-ton steamship of today with the caravels of Columbus, if thus we compare the vast mills of the United States Steel Company with the single forge and anvil of the old-time village blacksmith, with equal wonder may we compare the equipment and machinery of the Young Men's Christian Association with everything that the church has hitherto possessed for the promotion of religious education among young men.

But we are here not simply to review and to rejoice in what we have. We are here to plan yet larger things. We are here not merely to encourage one another to renewed energy along familiar lines, but to open wholly new lines. Now one thing especially which I hope this Convention will make plain is that all over this country individual workers are coming to a broader conception of the scope of religious education. What I have to say applies just as much to the Sunday schools as to the Young Men's Christian Associations and the Young People's Societies. Hitherto it has been generally assumed without discussion that religious education consists simply in studying the Scriptures. Many of our Sunday schools are even called "Bible schools," to indicate this fact. Of the history of the Christian church for the last eighteen hundred years the mass of our young people

grow up without a single idea, except possibly some vague notions about the Reformation. Of the present religious needs of the world and the agencies that are seeking to meet them, the mass of our young people never make any comprehensive and scientific study. Of the Christian religion, its progress and its problems, our young people have studied nothing nearer to themselves than the closing events of Paul's journey to Rome, as if the Holy Spirit had done and spoken nothing through the church since the first century. But the necessity for a broader work is already felt by many of our best workers. The Epworth League is doing something in the study of church history. In many Young Men's Christian Associations there are practical lecture courses and classes. In many churches there are men's clubs, but these are largely for older people.

What I plead for is the full recognition in our Sunday schools, in our Young People's Societies, and in our Associations, of three necessary and indissoluble branches of religious education: first, the Bible; second, the history of Christian life and effort; third, the needs and duties of the hour. To many persons the proposal to divide the time now given to Bible study and to place some other subjects beside the Bible will be most unwelcome. It will suggest the suspicion that this is the entering wedge of a movement to supersede the Bible altogether. But nothing could be farther from my mind. Let me illustrate what I mean. No earnest Christian could fail to enjoy teaching the sixth chapter of Galatians. How beautiful are those injunctions: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." But suppose that the teacher, after impressing this lesson upon his class, should take the next meeting to show

them how in the course of history these principles have worked out in saintly lives, and suppose that at the meeting following he should discuss our present opportunities for doing good; would that be neglecting the Bible or depreciating it? We teach with delight the parable of the good Samaritan. But we have no class to study whether any people are today being beaten, wounded, robbed, and neglected.

When we come to reflect upon the narrow basis of our ordinary religious education, wonder grows that we attain as good results as we do. Take any average young man who has grown up in the Sunday school, the Endeavor Society, and the Y. M. C. A.; ask him about the system of poor-relief in the city. He can give no account of it. Ask him what hospitals there are, and whether they are adequate, whether up-to-date. He knows nothing. Go on about the social settlements, the boys' clubs, the prisons, whatever concerns the moral and religious welfare of the city. With mortification he confesses that he has been trained in nothing later than the parable of the good Samaritan. It is a shame to us all.

Our failure has arisen from a fundamental error as to the nature and right use of the Bible. Many people seem to think and talk as if the Bible were a sort of domestic receipt-book, something that you can consult and find exactly what to do in each concrete instance. One Bible-class teacher said that he was trying to train his young men to go directly to the words of Jesus for decision in every difficulty. But God has not made right-living in this world so mechanical and easy as that. From Jesus we never get anything but a principle. Nothing is more surprising than the surpassing wisdom with which he abstains from laying down specific rules. In the application of the principles of Jesus we must put laborious scientific study upon the facts of our own time and place. No man, for example, can learn the wisest method of

helping the poor simply by studying the words of Jesus. Obviously the Master never intended that we should.

It may be said that we do now in reality all that I am advocating, only we do it in combination. A lesson is taught upon a Scripture passage which presents a general principle; illustrations are drawn from Christian history and biography; practical applications are made to current affairs; and thus the whole field is really covered. There is some truth in this. But let us reflect upon some of the evils of the system. The exercise is called a Bible class. The time is limited. The introduction of the illustrative and practical matter crowds the actual study of the Bible into a very small space. No effort is made to fix the exact limits of the sacred writer's thought. No scientific study is given to the supposed present facts to which the Bible truth is applied. The scholar leaves with a confused idea as to how much was the word of Jesus and how much was the inference of the teacher. Let us have Bible classes in which the effort shall be simply to learn what the Bible contains, without mixing in any modern questions. Such study of the Bible for three months would revolutionize the opinions of many people. And let us have other classes for the investigation of present facts and the lessons of experience. And then let the Bible principles be applied to the ascertained facts.

If the present Convention should arouse fresh enthusiasm in Bible study without such enlargement of the subject-matter of religious education as I am now urging, I greatly fear that the result will be more pedantry than spirituality. Men may make the Bible the subject of their study without being interested deeply in practical religion. In studying Galatians, for example, we may follow Professor Ramsay in his learned investigations into the geography of Asia Minor, and we may become very certain that the readers whom Paul

addressed lived in South Galatia and not in North Galatia. This is all interesting. It is in a true sense Bible study. But it is not study of the subject that Paul was interested in, namely, the ways of "doing good to all men as we have opportunity." Our secular schools have outgrown the fault of exalting the text-book at the expense of the subject-matter. Formerly children committed to memory statements about things. They did not look at the things. Now they are taken into the laboratory or into the field and are introduced to living creatures and nature in action. The difference in outcome of genuine knowledge is world-wide; and, strange to say, the essential meaning of the book is better understood than under the old system that gave the whole time to its words.

In an instructive article upon "The New Testament Conception of Prayer and the Extension of the Kingdom," Professor Bosworth recently said:

> He who would pray should have specific information regarding particular contemporary situations, their needs and possibilities. The prolonged study of definite contemporary situations will awaken the kindling interest and the strong sympathy which are essential to real prayer. To inform one's self about Jesus' ideal world-civilization and about the process of realizing it in particular communities and individual lives in our own day, to think about the information thus gained, will bring one into a state of mind in which prayer will be natural and necessary. To do this will require time, but one cannot expect to do so great a thing without patiently educating himself up to it.

Who can doubt the truth of these words? And if their truth is admitted, how can we resist the conclusion that the church is under a solemn obligation to devote time to the patient education of young people in "contemporary situations, needs, and possibilities."

Up to this time no general effort has been made to train the young in knowledge of the history of Christian life and effort in past centuries. Christian people have

in the past made costly mistakes, they have encountered fiery trials, they have won glorious victories. In the light of that history invaluable lessons of wisdom may be read. But it is all an unexplored continent to most of our young people. There are hundreds of names of confessors, heroes, martyrs, soldiers, preachers, singers — names that shine like stars in the night of human sin and sorrow. The story of William Tyndale, hunted like a nihilist and finally burned at the stake, for the crime of giving us our incomparable English Bible; the story of John Howard, traversing Europe to explore the foul and infected prisons, and dying in Russia of camp fever in his devotion to the improvement of prisons and hospitals; the story of Livingstone, covering the continent of Africa in weary marches and finally dying on his knees in prayer—these are but instances of the glorious examples that should be burned into the hearts of our young men and women. A suitable educational literature should at once be created—text-books of golden deeds, brief biographies of Christian examples, clear and inspiring accounts of historical crises and movements.

I see in imagination the time when every Young Men's Christian Association and every Young People's Society will be a center not only for the study of the Bible, but for the study of all religious and moral problems. There will be groups of young people studying the problems of the personal Christian life, the problems of the city, the problems of society, the problems of the nation, and the problems of the world. The moral and religious geography of the world will be considered. The evils, the needs, the signs of hope, the living leaders of each nation will be known.

The prophet Micah in a sublime outburst exclaimed to the ancient Israelite: "What doth the Lord require of thee but to do justly, and to love kindness, and to walk humbly with thy God?" In this simple scheme

we may find the curriculum of our new departments of religious education. Let us by the study of history and of present facts learn the practical ways of justice and kindness.

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More than half a century ago Horace Bushnell declared: "Brethren, whether you will believe it or not, a new day has come, If we will, we can make it a better day; but it demands a furniture of thought and feeling such as we must stretch ourselves in a degree to realize."

It was a prophet's voice, true and strengthful, but solitary, and in common judgment "off the key." How Dr. Bushnell today would have hailed this growing company greeting the dawn and stretching itself to realize and to actualize the possibilities of the fascinating and auspicious day.

The appreciation of inwardness as more real than outwardness, of wholeness as more vital than fragmentariness; of the usual as more consequential than the extraordinary; of quiet, constant persistence as more effective than volatile, intermittent disturbance—these contribute to a recognition of spirit and proportion which demand for their domestication abundant provision of new, strong, up-to-date "furniture of thought and of feeling."

Young People's Societies afford a most inviting and important opportunity for religious and moral education, in the modern sense, because these Societies meet life so largely along the avenues of service. If the Sunday schools stand predominantly for instruction in righteousness, the Young People's Societies stand for the fitting of Christian ideas to life and for the inspiration of service. "Nothing," says Carlyle, "is so terrible as active ignorance! What one does is very largely determined by what one sees; the area of one's activity is measured by the amplitude of one's horizon; and, hence, one's

services must be petty unless one's sight is wide-eyed, and one's vision is clear."

Modern religious education, then, is capable of three great ministries through Young People's Societies:

1. Regarding the idea of salvation. An evangelist of international fame as a man both of parts and of piety, in an address delivered before a thronging multitude, not a month ago, earnestly and vigorously protested against the traditional and widely current idea of salvation, as either a sort of fire insurance from loss, or a card of admission one day to a spectacular paradise. The significance of the protest was its confession of the inadequacy of the restricted idea, in which phrases have been overworked and principles undervalued. The most incisive study of Christian missions of which I know, from the pen of Dr. William Newton Clarke, accentuates the conviction that "the narrowing of the idea of salvation is a main cause of the weakness of the missionary motive." In some way a great inclusive persuasion has dropped away from the conception.

The literature of social problems bristles with complaint that the implications of the law of love are not in explicit evidence, and that the fact that "one man can no more be a Christian alone than one man can sing an oratorio alone" is a fact not clearly apprehended. Salvation as the ally of pure individualism is seen as a pious and pernicious manifestation of refined selfishness. Salvation as moral fellowship with God annihilates the selfishness of individualism, through personal participation with Him in the great world enterprises whose redemption is the meaning of his providence and the consummation of his purpose.

> Who seeks for heaven alone to save his soul
> May keep the path, but will not reach the goal.
> While he who walks in love may travel far,
> Yet God will lead him where the blessed are.

The urgency which is pressing Young People's Societies out into all forms of endeavor and of service, the lend-a-hand spirit which is so buoyantly and optimistically actualizing the faith of the rising generation, wait in many instances for their "furniture of thought and feeling" to give adequacy, dignity, and purpose. Meagerness of conception and low horizon account for the regretted vacillation and impotence of many Young People's Societies today. The organization waits to be inspirited with conceptions as whole as the enthusiasm is high, or as the purpose is emphatic.

Religious education regarding the idea of salvation in its naturalness and inclusion is quite as essential as either moral enthusiasm or Christian endeavor. Young People's Societies need not alone the momentum of a glowing faith: they need as well the inspiring confidence of an adequate conception. A theological student, madly in love with oratory, once said to his Scotch classmate, "I tell you, utterance is a fine thing." "I think it is finer to have something to utter," replied the canny fellow student.

A brave, incisive, reverent campaign of education among Young People's Societies, in the interests of the widening truth of salvation, would give a direction to energies which today largely miscarry, and a meaning to organization which would redeem it to nobler and more worthy spiritual uses.

2. The idea of spirituality. One of the potent ways in which the dead hand of the past grips and stifles the life of the present is revealed in the restrictions of the idea of spirituality. To the great majority, spirituality is an unusual, an unattractive, and an unreal soul-possession: unusual, because of exceeding difficulty of attainment; unattractive, because its price is harrowing sacrifice; unreal, because associated with experiences which so far as throbbing, actual life is concerned, are

tangential rather than circumferential. "Beware of a religion," exclaims a French writer, "which substitutes itself for everything: that makes monks. Seek a religion which permeates everything: that makes Christians."

The spirituality which is in residence in an enlarging soul, which permeates the whole life, which informs common abilities, exercises itself in homely tasks, wears everyday clothes, goes to market and to mill, seeks in every way self-realization in order to a more adequate self-devotion, loses itself not upon the solitary mountain but in the bustling crowd, asks not for dreams or prophets' ecstacies, but just a chance to live capaciously for the world — such a wholesome, human, athletic conception, which is happily gaining ground at present, is not the gift of the religious appreciation of yesterday to the life of today: rather we have pictures delineating spiritual values which are largely passive suffering; biographies of Saints, consisting quite largely of the records of mawkish, uncanny and celibate experiences which are so far removed from common life as to furnish occasion for marvel and wonder, but not for inspiration. They emphasize the separateness and not the inclusion of the spiritual life.

The result is that a good deal of the exhortation today is directed toward a type of life, and is oblivious to a temper of life which alone can give any type virility. A salvation army lassie in her slum work, worthy as it is, does not exhaust the idea of the spiritual life. The capacious, cultured, consecrated spirit of the lamented Mrs. Alice Freeman Palmer gives that life a brilliant and blessed radiance which is glorified by the area and proportion of the soul it permeates. Robertson, stripped because of his utter integrity, of every positive belief save one, namely, that it is always right to do right, and dedicating his whole soul to live in every fiber of his being, in every item of his experience, in every moment

of his time — that solitary, possibly meager, but yet verified and real persuasion — is an example of trenchant and triumphant spirituality quite out of the latitude and longitude of a Mr. Alline, whose diary has the entry: "On Wednesday, the 1st, I preached at a wedding and had the happiness thereby to be the means of excluding carnal mirth." Phillips Brooks, with his ringing exhortation, "Pray and work for fulness of life above everything: full red blood in the body: full honesty and truth in the mind: and the fulness of a grateful love for the Saviour in your heart;" Henry Drummond, that lustrous spiritual star of the first magnitude, knight-errant of truth, lover of the souls of boys, who could never escape the fascination of a Punch and Judy show, or the sedative of a first-rate story; James Chalmers, intrepid, inveterate missionary to the cannibals, who took the hardships of his life as "pepper and salt, giving zest to work and creating appetite for more;" who thought the word "sacrifices" should be left out of a Christian's vocabulary, and who almost dictatorially demanded for missionaries "men and women without any namby-pambyism;" these all present spirituality in usable form, dominating ordinary experience, effective in the widest areas, and master of the feast of life. This spirituality is athletic, not anæmic; it is contagious; one craves it for one's own soul-possession. It identifies the religious with the real; it demonstrates that nothing truly human lies outside of the Christian sphere; it bids men quit the mere quest of spirituality and be content to live a whole life in sympathy with Christ's ideals and inspirations, to find in the life itself the glowing satisfaction of an abiding fellowship and an actual workable spirituality.

Surely, broader ideas of spirituality, to be matched with the widening of our present-day life, will come through our Young People's Societies only as religious

instruction has its opportunity, and the mind of Christ is regarded for vision as the heart of Christ is cherished for service.

3. The third suggestion regarding religious and moral education through Young People's Societies is in the nature of a corollary to the second, and relates to the mighty and puzzling question of amusements. There is no question of more pressing importance, as regards young people, no question in more dire confusion, or which should give lovers of youth greater concern today than the question of amusements. We have fallen upon an age the very intensity of which flees to recreation for a breathing space, and then proceeds to play just as hard as it has but just now worked. Very rapidly the amusements of life are getting into an altogether disproportionate relation to the actuality of life.

If you ask how the colleges are solving it, you find that as it appears in athletics very few are inclined to tackle it. Athletics run wild just at present in the majority of American colleges. If you ask how the religious papers are helping to solve it, you are met in many quarters by casuistry in place of clear, explicit statements, by advice which weakens instead of strengthening the appeal, and by the "better-not," "keep-on-the-safe-side" style of argument, which has almost lost the respect, and which certainly no longer commands the judgment, of the great majority of our youth. If you ask the young people themselves, you find that at Society socials they indulge in one form of amusement, and in their own circles quite another, with no very clear reason why, beyond a cloudy impression that it is "different in the Society." Here that pernicious dualism appears which has been the trick donkey of the elect for centuries. Amusements represent the great unrelated fact in the young people's life today. That amusements are to be harnessed and driven in the interests of the whole

life, that they may have a constructive power, that they are to be used as a spiritual asset of the soul, that play, like work, may have a real ministry to an expanding life, these are propositions with which young people are not generally familiar, and the force of which they are not certain to appreciate.

Play has too long been regarded as the badge of the unspiritual, too emphatically has it been affirmed that a processional of the deeper life means a recessional from play. There is a great chance for religious and moral education as a corrective of this vicious misconception. It is time for a ringing proclamation that there are no longer any questionable amusements: that all amusements are good or bad, and that the quality of sport depends always and in every circumstance upon its ability to "project the soul on its lone way," and thus to strengthen character.

The head master of a famous eastern school recently said: "The spiritual life is not a watertight compartment; it should take in everything or nothing." Religious education has a waiting task in teaching our young people the inclusion of life, that "the spiritual life is no watertight compartment; it should take in everything or nothing." The amusement question can only be solved by an appeal to the supreme court of life; a new sense of the spiritual meaning of the old axiom that the whole is equal to the sum of *all* the parts. Nothing can be insignificant; everything tells in character-building. And one must learn to regard his play, not as mere recreation, but as a mightily constructive or destructive force in his life. That play has little or no relation to real life is the prime heresy of youth. The corrective of the heresy is the enlarging of the horizon. It is a pungent remark of Mr. Brierly, "The church for ages with more or less success has been teaching men to pray. It has also, it now realizes, to teach them to play. It must widen its program until it takes in the whole man."

It is positively iniquitous that what Dr. Moxom felicitously called "the integrity of life" should be subject to insidious and debilitating assault and battery from those irresponsible and vagrant impulses to play—impulses and instincts as natural to life as that of religion or of parenthood—because these are not correlated to life, are not harnessed and made to work in the fine enterprise of redeeming the entire life.

To define, direct, and dignify the idea of play, is perhaps the most important service modern religious education can render the young today. To recover sport to its mightiest uses in the interests of capacious character will depreciate the homiletic value of many excellent discourses, the point of which has been the "warning" rather than the inspiration of sport; but the present is a great time for new sermons to the young about amusement in the interest of a comprehensive life.

It is this sense of inclusion, of adequacy, of wholeness, which is the prime message of religious and moral education. The present-day response of the wide-eyed, alert, spiritually aspiring youth is the abounding encouragement, the fine inspiration of every worker for the redemption of the young life of the world. The idea is distinctively Christ's, and therefore every impression of it through religious education, and every acceptance of it, through personal appropriation, makes one increasingly certain of Christ.

DISCUSSION

REV. GEORGE E. HORR, D.D.,
EDITOR "THE WATCHMAN," BOSTON, MASSACHUSETTS

One moral principle has certainly been violated in the exercises of this afternoon: the reapers have left nothing for the gleaners.

The doctrine of Roger Williams that "the civil magistrate ought not to take cognizance of breaches of the first table," has triumphed in the United States. The principle of religious liberty, and its corollary — the separation of Church and State — have been firmly rooted in the national constitution, and in the organic laws of the several states. Any attempt to make civil authority and public money the instruments for disseminating a religious faith flaunts the spirit of our institutions, and is doomed to failure. Except in those isolated communities in which the citizens are practically all of one mind, the American people will not long tolerate any movement, no matter what its pretense, to make the public schools the appanage of any sect or church.

But, if we cannot teach religion in the public schools, we can and ought to teach morality, and that morality which finds its sanctions in the authority of our laws and the genius of our institutions. I am more familiar with the statutes of Massachusetts than with those of Illinois, but probably the laws of all our states agree in the essentials. The laws of Massachusetts prohibit murder, theft, dishonesty, unchastity, public disorder, infringement on the rights of others, disregard of contract obligations, and many other violations of morality. And when you add to the statute law, the Constitution of the United States, with its bill of rights, the Declaration of Independence, the federal statutes and the national

treaties, you have an immense body of material, informed by moral ideas, from which a high moral code could easily be deduced.

And it is not simply legitimate for the state to teach the moral code involved in its organic and statute law. It ought to do so. It has no higher obligation than to instruct its children in the obligations it enjoins. By and by we are going to look back with amazement at a time when we were willing to have a large body of our citizens acquire their knowledge of the obligations imposed by the state through the penalties involved in the violation of law, rather than through systematic instruction in the public schools as to the requirements of the state. And beyond this, there is no graver evil in American life today than the almost universal disregard of law as law. If the public schools have any function it is to inculcate respect for law and personal conformity to the moral code involved in the law.

One of the great opportunities of authorship today is the preparation of treatises on ethics for use in the public schools which shall expound, illustrate and enforce the morality involved in the public enactments. If that were candidly done, no one, no matter what his religious belief, could object to the use of such a book in the public schools. If he objects to the inculcation of the morality the law enjoins, he confesses that he is disloyal to our institutions in the most heinous sense.

The reply that, of course, will be made to this suggestion is that you cannot vitalize any moral system without a supernatural sanction. Most of us probably admit that the supernatural sanction is the strongest; but if, for reasons which I have suggested, we cannot avail ourselves of the supernatural sanction, why should we refuse a sanction that is legitimate, and may be effective? And when we talk about sanctions are we not in danger of forgetting that the intrinsic worthiness of a moral

ideal is a sanction of the highest value? No matter whence your moral ideal comes, if it is excellent, it carries with it its self-authorization.

PRESIDENT RUFUS H. HALSEY,
STATE NORMAL SCHOOL, OSHKOSH, WISCONSIN

If we compare the various statements of the end of elementary education, we shall find that many of them contain the common element of the cultivation of right feeling as the basis for right habits. The cultivation of right feeling is supposed to be the distinctive work of religious and moral education. While there is a very general feeling in the United States today that we are not securing through the public schools the religious education, nor even the moral education, that we consider it most important for our children to have, there are very few who approve the reactionary course pursued by England in its recently adopted Education Bill. We are not willing, and I think we never shall be willing, to support denominational schools at public expense. Some people insist that without any change in the present attitude of the state toward .the public schools, religion may be taught in these schools without doing violence to the principles of religious freedom that seem to be a part of the warp of our conception of a sound and just government. There are many who insist that there can be no religion that is non-sectarian; that the moment you give any religious ideas definite form, that moment you formulate a theology, and announce the creed of your religion; that when, therefore, we attempt to teach any religion in the public schools, we are making them sectarian—a thing abhorred by our American polity.

But the teaching of morals in our public schools is an entirely different matter. Here is a field that has lain fallow all too long in our school system. It is true that

in the outlined course of study of almost every city and town throughout the country you will find some time is devoted to moral education. But inasmuch as it too frequently happens that the teachers are teaching subjects rather than children, that the percentage of pupils passing examinations is the estimate of a teacher's success, that there are no set examinations in morals as in arithmetic, geography, history, and grammar, we are likely to find "morals and manners" crowded to one side to make room for the three R's.

I am glad to learn that in the schools of Anderson, of which Superintendent Carr has told us, such disregard of lessons in morals is not tolerated. Many schools are giving concrete lessons in morals to children of the lower grades by the presentation of brief biographical sketches of men, living or dead, who have embodied some good quality which it is desirable to instil into the minds of the school children. In other schools a systematic attempt is made to take advantage of events in the school or town life well known to the pupils, that seem to illustrate the moral qualities we most desire to develop. If Booker Washington were to visit a city, one could select no concrete example that would afford a more inspiring lesson than the simple facts of his life and work.

I wish to emphasize the value of the indirect moral training that is given in every well-ordered public school. We shall find that the lessons in punctuality, cleanliness, orderliness, obedience, taught in these schools are none the less valuable because they are given indirectly. It is our common experience that moral lessons taught in the home are more effectual if the child is allowed to draw his own conclusion instead of having the "haec fabula docet" attached to each lesson. I wish to reinforce what Superintendent Carr has said as to the noble work that is being done by the teachers in our public

schools in the direction of the moral training of the children intrusted to their care, largely through the example which they set. As one who has had experience as a superintendent of both public schools and Sunday schools, I do not hesitate to say that the moral quality of the work done by the teacher of the day school will bear favorable comparison with that done by the Sunday-school teacher.

A number of speakers have alluded with deep regret to the exclusion of the Bible from the public schools. Though it may not be probable, yet it is possible that, if there be no restriction upon the reading of the Bible in the public schools, a teacher may dwell especially upon those parts of it that we recognize as sectarian, to the injury of the cause of religious training. Those of us who lament the fact that so large a proportion of our youth are growing up in ignorance of the Bible are in part responsible for its being excluded from the schools, in that we have not recognized the necessity for coming to some common understanding with the representatives of other religious bodies as to what parts of the Bible could be retained for use in our schools without doing violence to the conscience of any taxpayer. Dr. Willett called our attention this morning to the fact that different parts of the Scripture have different values, and that we ought to yield ready recognition to this fact. It seems to me that a widespread acceptance of this fact would make us willing to use a volume containing extracts from the Scriptures suitable for reading in public schools. I have enjoyed reading to my school from an admirable small book entitled *The Message of Man: A Book of Ethical Scriptures*, but I do not wish to be denied the privilege of reading to the students some portions of the Bible that are purely ethical in their teaching, and which can in no sense be feared as sectarian.

I plead for a broader definition of the expression

"moral education," so that we may not lose sight of the valuable service along this line being done by our public schools.

REV. DAVID BEATON, D.D.,
PASTOR LINCOLN PARK CONGREGATIONAL CHURCH, CHICAGO, ILLINOIS

The discussion up to the present, following the sequence of ideas in the program of the Convention, has considered the necessity for the new education under the head of "The Next Step Forward in Religious Education," and has given the philosophic grounds for it in "The Modern Conception of Religious Education." We are now at this point of the discussion face to face with its practical application in the various agencies engaged in this work. My observations will relate to the agency of the public schools.

It is important, at this stage of the movement, that people should be helped to see its real significance, and the scope of any organization that may arise out of it. This can best be done by viewing the subject from its relation to our public schools. In this connection we perceive that the agitation for a scientific system of moral and religious education is not a clerical or church interest, not a matter of the Sunday school alone, but a vital question of public policy touching the most precious interests of the state as well as of the home and the church.

The church agencies cover only about a third of the school population of the nation which ought to be under systematic moral instruction. In the United States there are twenty-three millions of persons of school age — from five to eighteen years. Of these only about seven millions are in our Protestant Sunday schools. Adding to these the one million and a half in the parish schools, and another half-million for good measure; and postulating that they have the best ethical and emotional education that

science and piety can give, there would still remain fourteen millions of American youth of school age who do not receive any specific moral training to fit them for the duties and temptations of life. It is plain, therefore, that the present religious agencies are insufficient for the insistent and supreme demands of the hour to provide the necessary moral training for our citizens. Unless we can affect the educational policy, and secure the co-operation of the public schools, all our other efforts will remain partial, limited, and ineffectual for the solution of this great problem. Nay! they will be largely counteracted by the conspicuous and systematic neglect of this vital part of education in our public schools.

We have in our public-school system an idol called secular education. It was the gradual result of credal differences and philosophic ignorance working on partisan interests. Every publicist and educator of authority will tell you that it is a failure as far as practical life is concerned, as well as a pedagogical blunder. The condition of public morals, the statistics of juvenile crime, the peculiar baseness of some recent crimes attributable to undisciplined youth, and the acknowledgment of teachers that the moral question is the alarming defect of the system—all these show that the vaunted secular system has broken down in the house of its friends; and that the nation has no bulwark against that flood-tide of immorality which must be resisted so long as human society remains as we see it now. It was stated on this platform that the young men and women of our day are going through a great agony; but this is because we have not provided in infancy for the spiritual crisis which is certain to arise in every maturing life.

Nor is it from a religious standpoint, nor in purely religious interests, that we bring this indictment against the system. A secular education is a piece of pedagogical folly; it is an educational monstrosity in this scientific

age. Not a single step has been taken in the path of educational progress during the last fifty years, in either the study of child-nature, or the value of manual training, or the social bearing of education, or the requirements of the state for better citizenship, but has demonstrated and urged the pedagogical truth that character, moral and emotional training, ethics, spirituality, whatever name you give it, is a fundamental scientific element, as well as a supreme practical part of education. And consequently no blunder is so colossal and so directly disastrous to the public life as a system that deliberately shuts its eyes to, and turns its back upon, the wisest conclusions of educational science when the issue concerns a whole nation. Yet in the name of ignorance, bigotry, and false peace we have said to our leading educators: "Touch not this national idol, nor turn your light upon its sacred face."

The public-school system of America is the overwhelming choice of the people. Of nearly seventeen millions attending school, only about one million and a half go to private schools. The increase of the public-school attendance during the last eleven years was nearly three millions. When certain parties fondly supposed that the principle of secular education was forever settled, they reckoned without the forces of progress. Alas for final policies when the forces of thought and human betterment in seventy millions of people are set to work on a problem! It is becoming as plain as the sun in the heavens to all thoughtful people who love their country that we cannot fit our children for citizenship, or business, or the moral battle in their own souls, by any system of education which either deliberately neglects or fails to provide for the training of the moral and emotional forces of the child's nature.

It follows that this whole subject must be opened for discussion by the educational associations of our country;

and that practical plans must be prepared for allowing the vital and creative ideas of the science of education to be applied to moral training as well as to history and chemistry. It is not a church issue, nor an academic question, but a question of national safety and progress, an issue of practical life, though bound up in an educational principle. The nation is doomed which does not address itself to the creation of character as well as to the development of intellect. Morals must be taught in our public schools as scientifically and conscientiously as mathematics. Teacher and pupil must learn that the basis for the one is as scientific as for the other; and that sane conduct is as important as sane thinking.

It is the recognition of these truths that gives this movement its significance and justifies its national scope. We have arrived at a crisis when we must decide what shall be the character of our American citizens. And with ninety-three per cent. of them in the public schools, it is certain that they will be morally what we make them under that system.

FOURTH SESSION

PRAYER

REV. A. EDWIN KEIGWIN,
PASTOR PARK PRESBYTERIAN CHURCH, NEWARK, N. J.

Our Father in Heaven, we thank thee tonight for the conspicuous providence which has gathered together so many of thy servants to consider those important matters which have to do with the very foundations of religious liberty, religious faith, and religious hope.

We thank thee that thou hast put it into the hearts of so many, at great inconvenience in some cases, at large expense in others, to come to this Convention. We rejoice that so many are looking into the future and are trying to assume the attitude of prophets: are trying to mold the thought and systematize the teaching for those who are to take up the important duties of instruction in the years to come.

We rejoice, O God, in the conditions that have arisen in our several churches which have created a desire upon the part of those who are most interested in the well-being of thy Zion to come here to discover better means for the dissemination of truth. We seem to discover in this gathering a new portent of better days yet to come. It is as though already the dawn were upon us. We are in the spirit of one of old who cried out, "The morning breaketh." And we trust, under the blessing of Almighty God, that the new day may be full, not only of promise, but of exceeding delight and the richest reward.

Our Heavenly Father, we pray that the exercises of this evening may be coincident with those which have preceded. May the spirit of this meeting make not

only for peace, which has been so conspicuous in our past sessions, but may it make as well for the perfecting of an organization which shall bring immediate relief to those teachers who are engaged in the instruction of the young, and who oftentimes are in uncertainty as to how they should present and apply the truth.

Bless, we pray thee, all who take part in these services tonight; guide all those who shall in any way contribute to our knowledge at this time; may thy servant who presides upon this occasion, and those who have discoursed the music, be guided, strengthened, and blessed. Command thy blessing to rest upon us all. Keep us all while we farther wait before thee. Send us down from this mountain of privilege, as we delight to regard it, to our several places of work, encouraged in heart and thoroughly alive to the opportunities that are before the church, the state and the school. We ask it in the Redeemer's name. Amen.

SUNDAY-SCHOOL ORGANIZATION FOR THE PURPOSE OF RELIGIOUS INSTRUCTION

REV. C. R. BLACKALL, D.D.,
EDITOR OF PERIODICALS, AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PENNSYLVANIA

My theme is definite, and its scope limited. From the observations and experience of a lifetime largely devoted to Sunday-school work in its manifold phases, I am asked to outline, as best I may within the allotted twenty minutes, administrative features only, in so far as these bear upon moral and religious instruction given or purposed in what I prefer to designate as Bible schools. I am not to deal directly with any curriculum, or with lesson-helps, or with teacher training.

I desire first to reiterate what I have often said and written, that in the Bible school we have immense potency for good; that notwithstanding serious defects in its plan and management, it has been the means under God of a mighty work of divine grace in awakening interest in biblical truth, in the salvation of precious souls, and in the culture of Christian character. It becomes us, therefore, to deal wisely with the problems involved and, in most loving faithfulness, to indicate defects only that they may be brought to light for removal, and to urge improvement in every possible direction in order that the divine purpose may not be impeded by indolence or inefficiency.

I. Preliminary. Three points preliminary to the discussion must first be disposed of:

1. Organization is a means and not an end. As a principle, the fewest possible parts, combining the utmost simplicity of construction and action, mark a machine as the best of its class.

2. The true ideal of membership in the Bible school includes not simply children, but all varieties of age and intelligence. It follows that organization must be adapted, not by striking an average, but by due reference to all component parts.

3. While there are clearly defined grades, from the youngest to the oldest in years, there is no period of graduation when pupils are expected to go forth from Bible schools as at commencement from secular schools. The attendance and the instruction and the progress are properly conterminous only with life itself.

II. Some radical defects. The theme assigned suggests a possibility of radical defects in present methods of Bible-school management that are not irremediable. These defects have been frequently indicated in conventions and institutes and religious periodicals. To a not inconsiderable degree some of them have been removed in certain individual schools that are favored with competent leaders and broad-minded workers, who are happily aided by wise and liberal financial backing. In no instance however, of which I have knowledge, have all the good results been gained that the best educational principles and methods require. I present this part of my subject in no spirit of fault-finding or of pessimism. Progress in one direction indicates and becomes a prophecy of progress in other directions. The Bible-school problem has so radically changed for the better during the last decade that I confidently hope to see realized some advances that are harbingered by present attainments.

1. Insufficient accommodations. The church has not yet, as a rule, come to realize that if it would have a school worthy of its name and purpose, more suitable accommodations must be provided. Architects make the most careful studies when a theater is to be built, sometimes erecting a costly model with every important

detail included and carefully worked out; ventilation, heating, lighting, acoustics, adornment, personal comfort of those in attendance, entrances, exits. In church edifices these matters receive comparatively scant attention, while Sunday-school architecture is an uncertain, if not unknown, quantity, with atrocious blunders frequently resulting. For the average church edifice a single large audience room is provided, usually quite too narrowly exclusive in plan to be regardful of facilities for its teaching department. A small, ill-shaped, and inconvenient room may be added for prayer-meetings, young people's meetings, and the school; little wonder that all three so often languish. Better would it be to reverse the order and let the best be first secured for the teaching service.

2. Paucity of equipment for teaching. The average Bible school is managed on a financial basis that is discreditable, in the light of its almost supreme importance. Instead of being generously provided for by the church, the school is left to its own resources, which are usually meager and insufficient. Educational appliances such as abound in secular schools are almost wholly wanting. The one text-book of the school is furnished only in the cheapest and most perishable styles, soon becoming disgraceful in appearance, maimed, marred, and defaced; music-books are chosen because of their cheapness, without regard to intrinsic worth; worst of all, the lesson material that is lowest in price finds favor, though it be utterly lacking in essential requisites for the best work. Such is the rule; the noteworthy exceptions serve only to emphasize the rule.

3. Too large a nominal teaching force. This proceeds from two causes: necessity for conducting the main portion of the school in a single room, thus requiring a grouping into small classes; and the quite natural desire to enlist the activities of a comparatively large number of persons, many of whom may thereby per-

chance become developed in Christian power and Christian graces through the exercise of their gifts and the improvement of their opportunities. In actual experience, however, the plan is disappointing; classes are untaught or badly taught by a large proportion of teachers who have neglected or refused to qualify aright; the intellectual as well as the spiritual standard of the school is lowered; the highest success is rendered impossible. Fewer teachers, including only such as are properly qualified, would produce more satisfactory results in the immediate present and more fruitful conditions in the future.

4. Defective standard. When people are given a seemingly impossible task they are, like a team overloaded, likely to balk, or to surrender to what they deem the inevitable. The standard of capacity is thus brought down to the level of present attainment, and they indulge in the cry, "It is a weariness, a weariness!" When effort after effort in the line of improvement fails of suitable return, the danger of retrogression is imminent, and acceptance of, if not satisfaction with, a low standard of excellence takes the place of wholesome aspiration and noble ambition. Perfunctory effort then becomes the rule, instead of intelligent and far-sighted planning to accomplish a definite purpose beyond the mere filling up of a single session with heterogeneous "exercises" that make little present impression for good, and hinder or destroy helpful possibilities in the future of all concerned.

5. Lack of thorough system in effort. It is painful to observe the waste of precious time and the diffusiveness of effort that mark the average Bible school. Given from sixty to ninety minutes for the one service in a whole week in which the particular aim is to teach and learn the word of God at close range, as a divine message for human guidance, one would naturally suppose that every moment would be thoroughly utilized, and that the most

jealous guards would be placed at every point where possible interruption and waste might occur. Instead, there is often lack of promptness in beginning the service; interference with the teaching by officious though well-meaning officials; frequent interruptions of the regular order, and abbreviation of the allotted brief period of instruction; and whole months of entire suspension of the school functions.

6. Neglect of thorough classification and grading. Classes, as regards both pupils and teachers, are usually formed and maintained on the basis of personal preference rather than of age and intellectual adaptation. If grading of classes is attempted, it is commonly on the basis of capacity accurately to recite certain portions of the Bible. Promotion from grade to grade on true educational principles seldom exists. If classes are recognized as belonging to a particular grade, care is seldom taken that the teaching material shall be rightly chosen, preferences of the pupils being allowed to decide upon the kind of lesson-helps to be used.

7. Lack of discipline. This point deserves especial emphasis. Trained officials are even less numerous than fully equipped teachers. The exercise of discipline in administration is exceedingly rare. A sentimental notion prevails too generally that a disturber of the school must be retained and his evil deeds tolerated or condoned at all hazards, in the hope of his ultimate reclamation. The vital interests of the nine, or even of the ninety-and-nine, are often sacrificed for the good that may be gained to the one who is in fault. In no other department of moral and religious or secular effort is such a course pursued. Kind, yet thorough discipline, while absolutely essential for best results in teaching, is likely to be preventive, as well as curative, of evil.

It is proper to say that primary departments have become much better classified and graded than was gen-

erally the case a decade ago. Primary workers deserve well at our hands; they have set a pace which the great host might well follow; they have shown the value of adapting means to ends; they have developed child-study, and have used the results of that study for improvement of methods, so that they are reaching out through their unions to yet higher and better work.

It is but fair also to recognize the fact that all the defects mentioned are not often found to exist in any one school; and that, notwithstanding the inefficiency and hindrances so often present, God has wondrously blessed honest, though defective, service, and has transmuted the baser metals into the unalloyed currency of his kingdom.

III. A right grouping of forces. This is my simplest definition of organization. Recognizing existing defects as in large degree resulting from conditions that cannot easily be changed, and unwilling to sacrifice a present good — limited though it be — to a mere possibility of something better beyond, it behooves those who are aiming at advancement to consider carefully each step proposed. The present campaign is one of education, not destruction; its well-defined purpose is to elevate, not to debase; its suggestions are intended to be helpful, not to discourage any honest and conscientious worker. It will not be true to its mission, however, if in any degree it condones bad and wasteful work in the Lord's harvest field, or disregards evil conditions and practices that hinder those who are seriously striving for the best results.

1. We cannot at once rebuild, or even essentially modify, church edifices in order to provide better teaching facilities, but we may so impress the churches of Christ with the greatness and value of their teaching department that in some reasonable measure there shall be provided more suitable accommodations for the school;

we may inspire such recognition of the teaching work as shall lead to adequate provision for the school, such as we already and happily find in scores of communities. Therefore let the agitation go forward until Christian men and women perceive the needs and act generously with regard to them.

Until such time comes we must wait patiently, though not ceasing to work actively; enlisting architects in efforts to plan wisely from thorough study of the moral and religious problems involved; arousing the clergy and the laity alike to truer conceptions of the school work and more liberal provision for it; leaving no stone unturned or remaining where the good seed of the kingdom ought to have opportunity for development; utilizing every possible force and every available unit in the mighty host of workers who are susceptible of improvement and advancement; and faithfully weeding out such as are mere cumberers of the ground and a positive hindrance to those who are actuated by a high and noble purpose.

In Bible-school architecture the purely ornamental may well yield to the practical, the rule being severe simplicity, with the beauty that comes of perfect adaptation of means to ends. The primary department should be so separated that neither sight nor sound can interfere with efficient work; its methods so essentially differ from those of the other departments that it should not be required to participate even nominally in any "general exercises" of the school; hence its place is by itself, where it cannot disturb others or be disturbed by others.

The senior department should be similarly provided for by itself, where the tone and teaching, both as to matter and method, may be distinctively its own; and, except on special occasions when the school is massed, it should not be held to the schedule of the junior departments.

The intermediate and junior departments may prop-

erly be grouped in classes, the intermediates occupying a central space where they can be taught by methods not too far in advance of those in the primary department, and subdivided into classes as may be found advisable.

The junior department should have separate class-rooms on lower and gallery floor, each so arranged that full view of the superintendent's platform is assured from every point. These two last-named departments should participate in the "general exercises" of opening and closing the school.

It is a cause for regret that our Bible-school nomenclature is not as yet uniform, especially as regards designation of the "junior" and "intermediate" departments. As suggested in this paper, the succession would be: primary, intermediate, junior, senior. Either might be in subdivided classes if found necessary.

2. But what of that vast majority of schools whose accommodations are limited to a single room, used in common for Sunday services and weekly prayer-meetings? The question is vital and it should be met squarely, for in these schools the struggle for existence is often pitiful. Those who succeed under adverse conditions are worthier of commendation than those who have every encouragement with almost unlimited resources. In membership, schools are usually too small for subdivision into distinct and separate departments; the departmental lines are more nominal than real; to designate a single class of six or eight as a "department" would be pretentious, although it might really form as distinct a grade in the school as that formed by the primary class. Under such circumstances, curtains may be so placed as materially to aid in holding attention and concentrating thought.

If the number in attendance justifies division, the primary class might find place in a near-by residence; the same plan might be adopted for the senior class, thus forming an adult department, with opportunity for

growth. Should the senior class become too large for any available place, it might meet in the audience room of the church at a different hour from that of the main body of the school, yet always be regarded and managed as one with the school in all particulars save the time or place of holding its sessions. There is no less unity when departments are located in different buildings than when they are located in entirely separated rooms of the same building. And there is not less of actual unity when each department is conducted by methods that are adapted to its grade, than when the whole school is brought together under a program which of necessity cannot be related equally to all engaged, and which — to some, at least — is a source of personal discomfort or weariness.

3. With regard to official leaders in the Bible school, little need be said. It is becoming more and more generally recognized that certain qualities are as essential to a superintendent, for instance, as perfection in material and construction are to the mainspring of a timepiece. The greatest difficulty lies in finding those who are properly equipped; hence the best available person must usually be accepted without question. The pastoral headship must be invariably recognized; a pastor who neglects or ignores this educational and religious department of church work does so at his peril. A very large school needs the whole time of its superintendent, and therefore he should be a salaried officer. The smaller schools can be very well managed as at present.

4. We come now to the question of grades and grading for religious instruction — a question that is purely administrative, and one not necessarily beset with insuperable difficulties even in the smaller schools, toward which our best thought and efforts may well be directed.

Two questions should arise with the appearance of

any candidate for membership in lower grades of the Bible school: First, is the pupil likely to be permanent in attendance? In one of the best schools I ever knew —and a mission at that — entering pupils were placed in a preparatory department for one month, during which time they were considered and tested, and then were assigned to the grade and class to which they were especially adapted. While this plan is applicable only to large and popular schools, the essential idea could be utilized in any school. The superintendent or his assistant should personally pass upon every case, and not be in too great haste to book new members without due regard to their future and the good of the school. Second, what is the pupil's intellectual status, therefore with whom shall he be placed for instruction? This question concerns both teacher and class. If not rightly classified, the pupil is at great disadvantage because out of his proper relation; and the teacher is embarrassed by futile efforts at adaptation to individual requirements of the pupil. The pupil's preference in the matter of the class should not be the principal consideration, though sometimes it may properly be taken into account.

In the higher or adult grades the case is totally different, and the decision must always rest with pupil and teacher; but even then by tact and courteous persuasion right adjustments can be made without difficulty. The question of larger or smaller classes depends entirely on the accommodations at command and the individual capacity of the teachers.

5. Closely related to grades and grading are the also purely administrative questions of transfers, and of advancement from lower to higher grades. Real obstacles rise like lions in the way, but they may be safely passed by use of goodnatured tact and somewhat rugged persistence. Teachers become attached to their pupils, and pupils to their teachers; the bond is not always easily

broken, yet it is sometimes necessary that it should be broken if the highest good of the pupils is to be considered. Teachers do not always advance with their classes, but are satisfied with an interminable round of the same themes, so slightly varied that pupils at once detect the repetition. Pupils change in mental attitude toward truth and toward the world at large, and hence require new touches of life in order to all-around development.

I repeat a principle which I have frequently enunciated, that you can always grade upward, but never downward; hence the path is made easy. Grading should always be done on the recommendation of the teacher; upon personal examination as to attainments of the pupil; or with reference to age and other conditions entirely apparent. It is well to make transfers at stated times in the year, with suitable public recognition, always dignified in character, thus emphasizing the unity of the school and developing its *esprit de corps*.

I do not claim to have presented anything original in this paper, but have simply recalled to notice well-known facts and principles worthy of acceptance and capable of universal adoption. I have endeavored to suggest a foundation upon which may be constructed and maintained moral and religious teaching through or by means of that meritorious and effective agency for good, the Bible school.

THE CURRICULUM OF STUDY IN THE SUNDAY SCHOOL

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By a curriculum is meant the subject-matter of study so arranged as to lead the pupil in an orderly fashion through that instruction and discipline for which all schools are established. The curriculum of the Sunday school must conform to this general conception. Its subjects of study must be so arranged that its students in the successive years may be given instruction and mental, moral, and religious discipline. He who would write upon this subject is confronted with a condition and not a theory. He must therefore, on the one side, while endeavoring to present ideals, be sensitive to the possibilities of the institution for which he prescribes subjects of study; and, on the other hand, he must not allow any discouragement due to facts as they are, to lead him to abandon his ideal for things as they should be.

The curriculum of a Sunday school is conditioned by the purpose for which a Sunday school exists. If the purpose be the mere giving of information, one sort of curriculum will be demanded; if its purpose be the awakening and the growth of the religious nature through the use of the Bible, then a very different sort of curriculum will be demanded. If such a religious purpose be recognized, there are still conditions that are regulative.

The curriculum to no small degree must be influenced by a decision as to whether the religious growth of the child is likely to be steady or marked by crises; whether it shall move on as steadily and as devoid of moral strength as in the case of his growth in mathematical

process. In other words, shall instruction in the Sunday school ignore the fact that there is no moral growth without specific and conscious decisions; and that in many, if not in most, cases these decisions are not made in childhood, but in the period of adolescence, when almost of necessity they involve a greater or less inner struggle? Generally the boy or girl does not consciously enter upon a religious life without some moment of most intense introspection and struggle with his accumulated habits and concepts. Shall the curriculum recognize such moments? In a word, has conversion any pedagogical significance, and, if so, shall it exercise any influence upon the construction of a curriculum which, if properly taught, will hasten and normally direct the religious growth of the youth?

I hold that adolescent life, and the moment of crisis of moral and religious growth which we call conversion, are two elements that cannot be eliminated from religious pedagogy, and that therefore they must influence the curriculum. There are three possible curricula for Sunday schools as they now exist: (1) the uniform curriculum; (2) the graded-uniform curriculum; and (3) the graded curriculum.

I. The uniform curriculum. Nothing is easier than to discover faults in things that actually exist. If a statesman is a successful politician who has died, a utopia is a program which has never been given a chance to live. I can remember, as a very small boy, hearing my elders discuss the change from the system of Sunday-school lessons which had been prepared by the Sunday school itself to the system of uniform lessons which was to be used the world over. At that time, as I recall it, there was no small discussion of the advisability of the plan. Looking back over the thirty years of trial of these lessons, I am sure that no thoughtful person would question the wisdom of the decision which that church along

with thousands of others made. The uniform system of lessons has been and still is of immeasurable value to the Christian world. Any attempt on the part of Christendom to destroy it, at least before we are ready to adopt a better system, would be nothing less than suicidal.

By the uniform system of lessons I mean precisely that system which is prepared by the International Sunday-School Lesson Committee, and which is used by the vast majority of all Protestant Christian churches. That it falls short of being ideal, even as a uniform system, probably no one of its most ardent champions would question, while its advantages must be admitted by its most outspoken opponents. The question before us at this time is briefly to consider its actual pedagogical value. Of its ability to weld the Sunday schools into something like a unity, to concentrate the study of an entire world upon a given subject — in a word, of its general practicability, no one can have any doubt in the light of its history.

In my opinion the question is not that of destroying this form of curriculum, but of developing its possibilities and of guarding it so far as possible from inherent dangers. The uniform system has these pedagogic advantages: (1) it gives a definite lesson to an entire school; (2) it makes easy the holding of teachers' meetings for preparing the lesson of the next Sunday; (3) it provides a section of the Scripture of a length which may conveniently be handled in the time generally given to study in the Sunday school; (4) it makes possible the preparation of high-grade lesson-helps at the minimum of expense; (5) it enables the entire family to join in the study of the same lesson. The most serious objections which can be brought against it are: (1) its tendency toward atomism — that is to say, the presentation of bits of Scripture rather than the Scripture as a whole, and thus the breaking of any continuity of teaching; (2) its

forcing students of different mental development to study the same lesson; (3) its failure to lead the pupil forward by successive years—that is to say, it lacks pedagogical movement; (4) its disregard of the period of spiritual crises.

These dangers may be in part met, in the first place, by so arranging the selections chosen for the lessons that, taken as a whole, they shall constitute literary units of some sort. Within the last few years this has obviously been the policy of those who have selected the lessons. Instead of miscellaneous selection of bits of material from different parts of the Bible, we have a tolerably continuous study of the different sections of the Bible. In the second place, the danger which arises from attempting to teach all the students one and the same lesson has been to some degree provided against by the adoption of methods which in some way adapt the lesson to the pupil. In the third place, the lack of progress may be, and to some degree has been, obviated by the adoption of cycles of lessons in which there is considerable actual progress in the lessons themselves, *i. e.*, for those pupils who start in with the beginning of the cycle. The fourth danger, so far as I am able to see, cannot be obviated by the uniform system; conversions will of course occur, but with small help from the curriculum. Especially is this true of those who come to the spiritual crisis in early maturity.

II. The semi-graded or graded-uniform curriculum. Years ago the most serious objection to the uniform system, namely, that it attempted to teach the same lesson to pupils of different mental and religious development, was recognized and considered. As a result of that consideration there were introduced into the Sunday schools special lessons for very young children, and the lessons taught in the kindergarten and the lowest classes of the elementary departments were in reality detached from

the uniform system as a whole. Thus there were created in a way two sets of uniform lessons, of a genuine graded nature: those intended for the infants, and those intended for all the other pupils.

Now the graded-uniform system as an ideal would carry this process one or two steps farther. Following the natural great divisions of growth, it would classify the pupils as children, adolescents ,and mature—possibly making two subdivisions of the last, one including the young men and women, and the other the adults. Within each of these three or four divisions there would be a different lesson taught, but each division would have the same lesson—that is to say, there might be taught to the different classes of children the same Bible story, to all the classes of boys and girls the same lesson of biography or geography, to all the adult classes the same lesson of biblical teaching.

There can be no denying that for many schools this graded-uniform system has decided advantages both theoretically and practically over the merely uniform lessons. It preserves some of the advantages of the uniform system; it gives the great body of pupils of approximately the same age the lesson which is in a general way adapted to them, and at the same time does not tend to break down the unity of the school itself. Doubtless much can be done along these lines, and for many schools which wish to advance toward a genuinely graded curriculum this is unquestionably the step to be taken. For many years there have been on the market lesson-helps which make this possible. Today as never before there are tendencies at work which make it altogether probable that the next step forward in the general Sunday-school world will be along the lines of the recognition of the threefold division of the Sunday school, and of the desirability of forming cycles of lessons prepared especially for each division.

III. The graded curriculum. To be idealistic is to believe in the final survival of the fittest. If the uniform system is essentially practical and the graded-uniform system practical, the graded system is practically ideal. Not impractically ideal, but as experience shows, *practically* ideal—if not for the majority, at least for the very respectable minority, of Sunday schools.

But to say that the Sunday school ought to have a graded curriculum is one thing; to show what that curriculum should be is another and a more difficult task. One is compelled to work here almost without precedent or experience, and must fall back on general principles and analogies derived from secular education, where a curriculum has already been worked out, aided by what little experience has already been had. Any attempts at the shaping of a course of study for the Sunday school must be regarded as tentative, and will undoubtedly be revised by experience. Nevertheless it seems necessary to make the attempt.

Yet right here the development of the college curriculum may furnish us a helpful suggestion. As the field of modern knowledge has grown and new subjects have knocked for admission at the door of the college curriculum, the colleges, as a rule, have not found it expedient either wholly to exclude them or to make room for them by excluding the older occupants. Room has been found for them by introducing the principle of election. The advantages of this method need be no more than hinted at here, some of them more marked in the case of the Sunday school than of the college. In the first place, the introduction of a wide range of subjects is an advantage even to those who are compelled to limit themselves to the same amount of work which they would otherwise have done. The necessity of choosing between different courses, or the knowledge that others are pursuing a different course from that which he is

himself pursuing, broadens the pupil's horizon and in a valuable, though superficial, way increases his knowledge of the field of Bible study. Under an elective system, again, it is possible to adapt instruction more perfectly to individual needs. And, finally, it permits the student who will remain in the school year after year to be always moving forward to new subjects and new fields of study, and by this very fact tends to hold him in the school when otherwise he would drift away, feeling that he had gained all that the school had to give him.

But great as are the advantages of an elective system, the Sunday-school curriculum cannot, of course, be elective throughout. Aside from the fact that the majority of the pupils who have not reached adult age are quite unprepared to make a wise selection of courses, it is evident that there are some fundamental things which all need to learn and which must be learned as the basis of more advanced elective study.

At this point one may well utilize the experience gained under a system of uniform lessons. For a generation Christendom has been instructing its children and youth in what earnest men have designated as material that should be known by all Christians. The system, pedagogically considered, is exposed to many objections. But, in that it has demanded that all should know something, and in so far as it has required that this something should include the essential elements of the biblical material, it points the way for further progress. Whatever failures may have followed the attempt to make this system of uniform lessons permanent rather than introductory to something better, its efficiency and effects at this point enforce the desirability of seeing that sooner or later all pupils study the same lessons.

From such considerations as these it results, then, that the first part of the course must be prescribed, the latter part elective. Where the line should be drawn

may be matter of doubt, but perhaps no better arrangement can be made than this: for the years corresponding to the elementary and secondary divisions of the secular education—that is, approximately, from the sixth to the eighteenth year of the pupil's life—let the course be prescribed; for the subsequent years let it be elective.

What, then, shall be the governing principle of the prescribed course? Four factors must be taken into account: the years of the pupil's life during which he is pursuing this course; the fundamental principles of biblical study based on the nature of the Bible; the fact that the prescribed courses are all that will be pursued in common by all the pupils, and that they must therefore serve as the basis of the future diversified work; and the fact of the spiritual crises.

As respects the first point, it must be remembered that the majority of the pupils who pursue the prescribed course will be in the same year advancing through the elementary and secondary schools in their secular education. In the latter part of this period they will be pupils in the high school, and their course will include the study of history, in all cases the history of the United States, in a large proportion of cases that of some other country also, as of England, or of Egypt, Greece, and Rome.

As respects the second point, we hold that the deepest insight into and broadest outlook upon the meaning of the Bible, the truest conception of the basis of its authority, is to be gained by a thoroughly historical study of it. It is through the biblical history in the broadest sense of the term that the divine revelation is most clearly revealed and most clearly seen to be divine. But if this be so, then, in view of the third consideration named above, the prescribed course should culminate, intellectually speaking, in a broad historical view of the Bible.

Yet it is equally manifest that it cannot begin where

it ends. Facts in isolation must precede facts in relation. And the work of the elementary division must be in no small measure the acquisition by the pupil of those facts which in the latter portion of his prescribed course are to form the basis of a true historical study. Still more needful is it to remember that in these earlier years the child is susceptible to religious impressions, and that the instruction should be such as to lodge in his mind, or rather impress on his heart, the elemental principles of religion and conduct. We come, therefore, to the conclusion that the prescribed course, covering the ten to fourteen years of the elementary and secondary divisions —approximately the years from six to eighteen in the pupil's life—should begin with the simpler stories of the Bible and the more elementary truths of biblical teaching, and should move toward and aim at the acquisition of a systematic knowledge of biblical history, including in this term the history and interpretation both of events and of teachings.

The fourth fact, that of the occurrence of the spiritual crises, demands that the subjects of study should be adjusted to the stages of spiritual growth as shown by statistics. Speaking generally, these crises come in the period of early adolescence and of early maturity. The lessons intended for such periods should be therefore especially adapted to move the pupil to correct spiritual decision. In the case of boys and girls, such lessons should be biographical. In the case of young men and women, the crisis being more intellectual in character, the lessons should be both biographical and doctrinal.

IV. These considerations suggest the following general scheme for a graded curriculum:

1. In the kindergarten the instruction must of course be *viva voce*. The aim of the teacher must be to lodge in the hearts of the little children some of the elemental principles of morality and religion. Obviously this can-

not be done abstractly. Stories from the Bible and from the children's own experiences will serve as media by which to convey or suggest the truth, and the child should at once be given opportunity to express in play or picture work his idea of the truth which has been presented to him.

2. In the first three years after the kindergarten the aim should be to lodge in the memory of the child such stories from the Bible as will interest and profit him, and certain of the choicer sentences or verses of the Bible, such as will make upon his mind now an impression of spiritual truth, and will be treasured in the memory in after life. Pictures and other illustrative apparatus must be freely used, and all the teaching must be skilfully brought into connection with the child's own life. To this end stories from other literature than the Bible, and from life, may be freely used by the teacher. The religious and ethical aim must be constantly kept in mind along with the purpose of storing the pupil's memory.

The plan upon which these stories should be arranged deserves more careful study than it has yet received. An obvious division would be to devote one year to stories from the life of Jesus, a second to stories from the Old Testament, and a third to stories from the lives of the apostles. But it is probable that a topical arrangement on the basis of the ethical and religious ideas to be inculcated would be better, and that more account should be taken of the seasons of the year and the festivals of the church, such as Christmas and Easter, than a purely biographical grouping would permit. Neither the chronological nor the biographical motive appeals very strongly to pupils at this age. Nor, indeed, is it necessary to compel them to arrange details in any schematic order.

3. The child who has, in the preceding three years, heard many of the stories from the lips of the teacher,

and has, it is to be hoped, had many of them read to him at home, has presumably by this time learned to read for himself. It is time, therefore, that he should begin to learn something about the books of the Bible, as a preparation to the study of them from the printed page. A year may very profitably be given to the study of the Bible as a collection of books, a library. The children should learn from specimens of each kind the different kinds of books which the Bible contains, as for example books of history and stories, of law, of sermons, of poetry and wisdom, of letters and of vision. Home readings from books of each class may be assigned, the co-operation of the parents being secured. Passages of Scripture notable for their content and beauty, such as the Ten Commandments, the Beatitudes, choice psalms, sayings of Jesus and the apostles, should be committed to memory. The names of the books of the Bible may be learned by classes, and in the order in which they are printed in the Bible, with the intent that the children may be able to turn readily to any one of them. The primary and controlling aim should be to give the pupil a knowledge of the varied contents of the biblical library, of the arrangement of the books in the Bible, and above all to give him a genuine interest in them which will impel him and prepare him to study them farther.

4. The pupil who, in the kindergarten and during the first three years after leaving it, has had lodged in his memory many of the Bible stories disconnectedly and without reference to their historical order, and who has spent a year in gaining a general knowledge of the contents of the whole biblical library, including, perhaps with some special emphasis, the books of history and story, may now profitably pass on to biographical study. In such study the unit is no longer the story, detached and isolated, but the life of the individual whether patriarch, prophet, king, apostle, or Christ. The pupil being

now able to read, the books of the Bible should themselves be his chief text-book, whatever aids to the use of them it may be expedient to put into his hands. This portion of the curriculum may perhaps also occupy three years.

5. At this point in the curriculum the pupil, having had three years of stories, a year in a general survey of the books of the Bible, and three years of biographical study, may properly take up the continuous and more thorough study of single biblical books. Three years may be given to this kind of study. The aim should be to give the pupil an intelligent idea of the content and as far as he is prepared for it, of the structure and character of certain biblical books. These books are the sources of the history which he is to take up in the succeeding four years. It being impossible to study thoroughly the whole of the literature, typical examples should be selected for study. But that the pupil may nevertheless gain a genuine, even though general knowledge of the contents of the whole Bible, there should be laid out for him a three-years' course of reading, covering all the books of the Bible not taken up for thorough study.

6. In the last four years of the prescribed course the aim should be to give the student a connected idea of biblical history, including both events and teaching, and these in their mutual relations; in short, a comprehensive survey of the history of biblical revelation, from the first recorded beginnings in the most ancient times down to the end of the apostolic age.

This course of fourteen years might be accomplished by the brightest pupils in somewhat less time. Each class pursuing its work independently might go rapidly or slowly, according to ability; and individual pupils might carry on two courses at once, thus shortening the course to twelve, or even ten, years.

7. When the pupil has completed his prescribed course, covering the twelve years or so of the elementary and secondary divisions, he will pass into the adult division, where elective courses, sufficient to occupy him the rest of his life, may easily be offered, if only competent teachers can be provided. All the books of the Bible may be taken up for literary and interpretative study; the several periods of biblical history may be studied in greater detail than before; the whole field of biblical theology and biblical ethics is open; and there seems to be no valid reason why courses in applied ethics, personal and sociological, as well as courses in the history of the church, ancient and modern, especially the history of missions, should not be offered here also.

These seven propositions yield something like the following:

CURRICULUM

I. ELEMENTARY DIVISION

1. The kindergarten.
2. Three years of stories, pictures, and verses, the chief basis of grouping being probably that of the ethical and religious ideas to be inculcated.
3. One year of general study of the books of the Bible: elementary biblical introduction, accompanied by reading of appointed portions and the memorizing of selected passages.
4. Three years of biographical study:

Fifth year:	The life of Jesus.
Sixth year:	Lives of Old Testament heroes.
Seventh year:	The lives of the apostles.

II. SECONDARY DIVISION

1. Three years in the study of the books of the Bible:

Eighth year:	First half — 1 Samuel.
	Second half — The gospel of Mark.
Ninth year:	First half — Isaiah, chaps. 1–12.
	Second half — Acts, chaps. 1–12.
Tenth year:	First half — The Psalms.
	Second half — 1 Peter; Acts, chaps. 13–28.

2. Four years of biblical history:
   Eleventh year: Old Testament history begun.
   Twelfth year: Old Testament history completed.
   Thirteenth year: The life and teachings of Jesus.
   Fourteenth year: The history and teachings of the apostolic age.

III. ADULT DIVISION

Elective courses:

1. The interpretation and literary study of the several books of the Bible.
2. Biblical ethics and theology.
3. Biblical history, more detailed than before.
4. Church history.
5. Christian doctrine.

LESSON-HELPS AND TEXT-BOOKS FOR THE SUNDAY SCHOOL

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The most ideal organization of the Sunday school and the most carefully devised curriculum will be of small avail in the absence of the proper tools for the use of teacher and pupil. A first-rate teacher, it is true, fully qualified by a rich, strong personality, by matured experience, and by careful training may often make shifts to accomplish an excellent result with the use of any available course of lessons. Such a teacher, however, uses a poorly constructed course — as the Irishman drove his pig — by "laving it alone." He really makes from it a working course of his own. But given a course in which he believes, and which he can use with enthusiasm, he accomplishes large results.

The question, then, of the text-books and lesson-helps through which we may promote the highest efficiency of Sunday-school instruction is only secondary to the question of the teacher. It is a perplexing and unsettled question, one which may give us anxiety for many years to come.

The question of proper lesson-helps is particularly important because the average Sunday school has to struggle along, facing every kind of difficulty with but few resources. Its teachers, far from being pedagogical experts, are usually unwilling to take the time to study out a line of questions which will lead up to any definite results; their work is hap-hazard. They know the Bible only in a crude and fragmentary way and have little confidence in their own ability. It is a curious fact that as a steadying and encouraging influence upon the average

teacher an attractive, well-edited lesson quarterly is only secondary to a sympathizing pastor or a considerate superintendent.

With such teachers as these the superintendent has to face the problem of interesting and instructing all classes of minds—not only little children and boys and girls, but young men and women, and finally adults. These classes have different capabilities and varying needs. They cannot be dealt with in the mass; each must be given instruction in the way best suited to it. How can teachers be enabled to realize the wise methods of approach and the proper subject-matter of instruction in each case?

Clearly they cannot be thrown upon their own individual resources. To do so would be to invite indescribable weakness and confusion. Almost as questionable, in the long run, is the production by a Sunday-school committee of lessons for its own school. The enthusiasm with which such lessons are produced and handled makes them seem for a time of great advantage; but the gain is bought at a heavy price of individual time and strength; the lessons reflect as a rule one or two dominant ideas, and are really too narrow and uniform to be of broad and permanent usefulness.

The International Sunday School Association has taken one step toward the solution of the situation by authorizing the publication of a special set of themes for little children. It still holds to its policy, however, of issuing only one set of topics for all other classes of students, leaving it to those who prepare lesson-helps to adapt the topic and Scripture passage selected by the Lesson Committee to every conceivable need. It is the growing conviction of a very large number of earnest and loyal supporters of this great Sunday-school movement that even when the International lesson topics are selected on a plan at once more flexible and more

scholarly than is at present the case, permitting a varying treatment of the subject-matter in accordance with the class of persons in the mind of the lesson-help writer, it will still be impossible fully to satisfy through these topics the needs of all kinds of schools. Whether this conviction is well founded I shall not attempt to show. It relates to a matter which may be debated fairly, openly, and with friendliness.

For improvements in our current methods of producing lesson-helps or text-books we must look in the first instance to individual initiative. Therefore experimentation is to be encouraged, not repressed. No one person, no small group of persons, will be likely to produce a system of lessons which will be broad and permanent in value. It is desirable that there be some opportunity for describing to a larger public, both critical and receptive, these individual suggestions. We need in the Sunday-school world today nothing so much as a bureau of exchange, a clearing-house for the large number of earnest and intelligent men and women who are students of this important problem of proper aids for the teacher, and are entirely capable of making scientific contributions toward its solution. Such a result can be best attained through a new and flexible organization which will make possible continuity of effort, completeness of experiment, and competency of criticism, as well as an adequate exploitation of that which merits general approval.

In recent years real progress has been made in the production of aids to the teaching of the lesson. We have come at least to understand what a lesson-help should *not* include, to realize that it must vary greatly in its form in accordance with the class of people who are to make use of it and the supreme end to be attained by it. We have acquired through varied experience the point of view of the student as well as of the teacher.

No discussion of this theme would be adequate which failed to recognize the supreme service rendered to the cause of religious education in the Sunday school, not only from the practical and popular point of view, but from that of theory, through the International Sunday School Association and the uniform lesson system. The uniform lesson idea was a distinctly great idea in its day. Its application has caused an immense expansion of the Bible-studying constituency of this country and of the world. The unification and education of this great body of students has given to the International Association a stability and responsibility which make it in our day, and probably for the future, the primary factor to be considered in the improvement of the methods in our Sunday schools. One important result, however, of its successful work is that there has been developed a type of school requiring a sort of Bible study for which the Association through its official Lesson Committee does not now, and probably never can with wisdom, make provision.

For such advanced Bible study there is beyond question an insistent and increasing demand. It is made evident by the widespread adoption by special classes, by single departments, and often by whole schools, of the courses of the Bible Study Union, of private lesson schemes, and even of the courses prepared for groups of young people by the American Institute of Sacred Literature, in the Bible-study department of the Methodist church, in the Christian culture courses of the Baptist denomination, and in those published for the college young men's and women's Christian Associations. Every successful course of a thorough character receives patronage from Sunday schools, even though it may be open to criticism as ignoring all but one of the legitimate ends of Sunday-school instruction.

Some good men seem to feel that the International

Sunday School Association cannot sanction a departure from the uniform lesson system without committing suicide. As a loyal supporter of the Association in its proper work, I have three reasons for believing otherwise. In the first place, the principal responsibility of the Association to the Sunday schools of this country is for organization and education; secondly, in my own state, in actual experience, I find the schools using three sorts of lessons, while all are loyal to the state and international organization; and finally, at the Denver Convention the Association voted to recognize a departure from the uniform lesson idea in the interests of the little ones.

As a matter of fact, the days of rigid uniformity have passed. Uniformity is not essential to the kind of unity which has greatest value. The whole trend of education today is away from uniformity and in favor of reasonable freedom. It is being universally recognized that individual freedom for experiment under reasonable limitations is the surest way of providing for wise progress on the part of the public. The International Association can well afford to encourage the Sunday schools which are able to try experiments to do so, and not to charge them with disloyalty to the interests of the Sunday-school movement at large, with which they feel themselves in heartiest sympathy. How many such schools there are, at present, no one can estimate. Probably their number is quite limited. Someone has declared that at least 80 per cent. of the Sunday schools are entirely satisfied with the uniform lesson system. Perhaps that estimate is too moderate. The student of religious education has no complaint to make. He simply asks for freedom to assist the smaller number of schools to experiment with courses which give promise of usefulness for the whole Sunday-school world.

The International Association is not an experimenting body. It can lend its approval and official support only

to methods and courses which have passed successfully innumerable tests. That there should be, however, a body of experimentalists, not hostile but friendly, not theorizers but active workers, of whose results the Association might be free to avail itself, but for whom it would not be officially responsible, seems wholly desirable.

The program of such a body of students I will not attempt to outline this evening. A single opinion would be of slight value. The subject is foremost in its importance. It merits the most thorough investigation of a large and representative commission, such a one as this pandenominational body may be able to create. It is almost needless to say that such a commission must include very variant types of experienced and interested students of the Sunday-school problem, some of whom are conversant with the details of the history of the Sunday-school movement during the past quarter-century, none of them being partisans of some particular method.

The courses resulting from such co-operation will have to recognize the limitations of the average school when intended for such a school. The greatest practical problem for the commission will be the maintenance of the working unity of a Sunday school together with the provision of courses which meet the actual requirements of each class or department.

The problem is far from being a hopeless one. Rapid advances have been made toward its solution already. One of the most hopeful indications of the future which awaits the Sunday school is the wealth of good suggestions and fairly workable schemes with which such a commission would be deluged during its first year of existence.

We will all agree that such courses as are planned for the betterment of the Sunday-school situation should recognize in their treatment of the Bible the historical

point of view. They should provide for primary and intermediate scholars a well-graded, wisely adjusted series of lessons leading to the thorough and repeated study of the whole Bible. For advanced classes they should furnish courses of varying length and of a specializing character which take up the themes of biblical introduction, the special study of the biblical books, the fundamentals of religious thinking, church history, and similar subjects of supreme value to the matured and thoughtful mind.

To bring about ideal results will require much time and patience, great willingness to yield on minor points of difference, a spirit of unselfish co-operation between all who are interested, a kindly considerateness, a readiness to experiment. The relation which we as promoters of religious education may properly hold to this long process will be that of uniting to create true standards, and then of giving our moral and practical support to legitimate attempts to give these standards a working form which may help to solve the perplexities of the Sunday-school instruction of today.

THE TEACHING STAFF OF THE SUNDAY SCHOOL

REV. PASCAL HARROWER, A.M.,
CHAIRMAN SUNDAY SCHOOL COMMISSION, DIOCESE OF NEW YORK; RECTOR CHURCH OF THE ASCENSION, WEST NEW BRIGHTON, NEW YORK

The popular phrase "the man behind the gun" is a condensed statement of the teacher's place in the work of education. Given organization and curriculum and text-books, and assume for these the highest excellence, we have still to reckon with the teacher. It is he who in the last analysis decides the value of all the rest.

I. The make-up of the teaching staff.

1. The source of teacher-supply is in the volunteer laity. So true is this that the mere suggestion of a paid teacher in our Sunday schools comes as a shock to the majority of people. So far as now appears, we shall continue to get our main supply from this source. It has become traditional, as it is also in other fields of social service.

Let us at once recognize the singular importance of this service. It was the peculiar glory of the old Jewish church that its supreme teachers were the prophets who gave their free and voluntary service to religion and the state. It is even more true of Christianity that it has inspired such service, and has grown in proportion as the sense of personal responsibility has developed richness and power. Volunteer work is in a sense ideal. It supplies vision and power. The prophet was prophet because he saw at first hand. He inspired all the regular and systematized service of the world with the clearness and vigor of his vision. His service had a glow and warmth and life which lifted all other service and set a standard for all other workers. That is the ideal.

But volunteer service has its defects. It is open to the danger of losing its vision. And when vision and high purpose fail, the volunteer service drifts. It loses grip, it loses intelligence, it becomes a matter of inclination; and the quality of it falls. When the quality falls, then the work done falls in value. It loses dignity and importance, and the inevitable result is that work which should command the highest grade of service is forced to depend on an inferior supply of workers. I do not intend any unkind judgment of the teachers of our schools. I am simply noting a fact which grows out of certain inevitable laws.

2. The church should therefore endeavor to place this great work of religious education upon such a plane as shall enable her to command the highest grade of service. There are unused forces in our parishes which we do not at present command. An interesting comment on present Sunday-school work was noted some time ago in the fact that in the Sunday schools of a certain city, twenty-five years ago, the teaching staff numbered in its list several lawyers, two judges, a number of prominent business men, and intelligent, enthusiastic mechanics. Today their places are almost wholly supplied by young women. The proportion of men has notably fallen in all our Sunday schools.

This suggests the unused forces which the church has lost. I shall not be accused of discourtesy toward that vast force of earnest women who have served and still serve the church in our schools. But I am convinced that we are losing some of the most valuable forces in our modern life by this absence of men. In our public schools about 90 per cent. of teachers are women and only 10 per cent. are men. It is probable that the same proportion holds in our Sunday schools. This means that the overwhelming proportion of our boys are "being educated without the influence of the masculine mind."

Into the discussion of this I may not enter. But I do profoundly believe that the fact itself is most unfortunate. We may well remember that the greatest teachers have been men, that the prophets and poets and revealers of the past have been men; that the great religions of the world bear the names of men. And no one here will deny that in the average man, not less than in the average woman, there is a power of sympathy and a strength of purpose which the church needs in her educational work.

Facing the future, carrying in our thought the millions of lives that are today slowly fashioning the faith they will confess tomorrow, remembering that the youth in our churches is impressed by the atmosphere and contacts that surround him in the impressionable morning hours of life, we may well ask how we can infuse into our religious education some richer supply of masculine force and send the boy on to his manhood with better equipment. The church cannot afford so to educate her youth that they will not associate with her all that can command their mature admiration and reverence. The world is after all saved by its ideals, and in every age the church must create these. It is important for us to look to our ideals.

3. To pay the Sunday-school teacher is not yet a familiar thought to our people, and it is hardly probable that the paid teacher will be largely available in the immediate future. But, on the other hand, there is no reason why the paid teacher should not be used wherever possible. There is, in fact, a certain benefit to be had from such an arrangement. The trained teacher who brings to his work intellectual fitness and spiritual enthusiasm acts directly upon the volunteer. He sets a certain standard of regularity, of preparation, of skilled and effective service, which lifts the whole work of religious instruction to a higher level. Indeed, I am

confident that if it were possible to introduce into the average Sunday school one teacher highly trained for his work, he would directly set in motion ideas and methods, and inspire such new and splendid conceptions of the Sunday school, as to bring about an altogether new era for that school. I need not remind you that this was the secret of that new ardor for religious education that fell upon the great diocese of Orleans when Archbishop Dupanloup gathered his *curés* and delivered those famous conferences on the "Ministry of Catechizing." Here we have the trained mind and eager enthusiasm of the master-teacher creating among the untrained pastors of his diocese a fresh and wonderful estimate of their opportunities and duties.

II. The duty of the church to the teaching staff.

Where the church lays upon her members a specific responsibility she owes them preparation to meet it. This is true as applied to the laity no less than to the clergy. Standing in the presence of the world, the church claims to be responsible for the clearness with which the world shall know the truth of God and the soul. Her message is not merely one of exhortation and appeal, but one of enlightenment as well. It is the last word of Jesus Christ that the work of the church shall be one of instruction. This message of religion to the mind of man is the peculiarity of Christianity as compared with other great faiths. For in the final outcome no faith can hold the heart and will that does not hold the thought. I believe that we shall at once allow that the strong ages of the faith have been those when in the deepest sense the church recognized the intelligence of men not only as something which religion could trust, but as something whose regard was itself essential to the vigor and influence of religion. However we may discount systems of belief that have been from time to time dominant, we cannot discount their importance to the ages that produced them.

The significance of this fact bears directly upon the present occasion. It throws meaning into the very question that lies behind this movement for a better and larger religious education of our youth. Nothing could be more disastrous to the cause of Christianity than to let the world suppose that the church has grown indifferent to this question. And further, no mistake could be more serious than to ignore in matters of faith those educational principles which are recognized in secular schools. This movement of human thought, this spirit of broad and devout inquiry, this bold and reverent study of the Bible — these are in truth the very essence of faith. They mark its courage, its hopefulness, its complete self-mastery and poise. They may appear to many to have the accent of too great freedom; but what the world asks of religion is not fear or halting dread, but largeness of movement based on resolute faith in God, and no less resolute faith in the human soul. Such an attitude commands the respect of men, and it becomes religion to assume the rôle of leadership. Nothing was so characteristic of Jesus as his attitude of Master. It was he who claimed to be the Lord of the human heart, and we may not doubt the assurance out of which he spoke.

It is not difficult to see the force with which this applies to the question before us: How shall the church prepare the teachers of religion for their work?

1. First, I believe that our theological seminaries have, as a rule, lost sight of the ministry of teaching. The temptation of the ministry is to regard its work as hortatory rather than instructional. It is easier to appeal to men than it is to instruct men.

To discourse and to teach are two very different things; the one can perfectly exist without the other. One might listen for a long time to fine discourses on a particular science without ever knowing this science well, without acquiring anything but some vague

and incoherent ideas of it. It is the same in religion. There is no parish where religion is not made the subject of discourse or sermons every Sunday; but those where religion is really and thoroughly *taught*, where the preaching is a real course of religious teaching, and a word of life for the mind and for faith, are they numerous? So it is not to discourse in sermons that our Lord and the church call us, but to teach; and by that to enlighten, nourish, and quicken souls.[1]

Now, I fear such a conception of the ministry as this is not the conception commonly held in our theological schools. And because of this there has come to be a corresponding failure on the part of the church in making the Sunday school a really educational factor in modern Christianity.

It is well for us frankly to acknowledge the essential truth of this statement. When we speak of the teaching staff of our Sunday schools, we must not forget that there lies behind it the ministry, and back of that stands the seminary that is responsible for the character of that ministry. No one here would dare to impeach the work of the layman who faces his class on Sunday, unless he is prepared to impeach the work of the ministry that has produced the layman; and no one will presume to hold the minister responsible for not being able to do what the church has never taught him how to do.

I confess I do not cherish great hopes for our Sunday-school teachers until the church has provided a ministry of teaching to lead them. This is the first point of attack in the movement for a better teaching staff. The pastoral chair in our theological schools is the determining factor in this whole problem. We cannot too strongly emphasize this point. It seems to me that if the movement represented in this Convention could bring about what I may call a renaissance of the teaching ministry, it would have done an incalculable good. I am quite willing to submit myself to correction, but I believe

[1] DUPANLOUP, *The Ministry of Preaching*, p. 50.

that it is a fair criticism of the ministry of today that its ideals are too largely those of the public speaker, producing detached and transient impressions, rather than those of the religious teacher; and that the pulpit of our time is not producing a well-instructed laity. A well-instructed laity will alone furnish an ample supply of teacher-material.

2. Secondly, the church owes the Sunday-school teacher definite training for his work. This work is educational in the largest sense of the word. The unprepared teacher cannot do it as it should be done. How shall this be accomplished? The question would be easily answered if the system of parochial schools obtained, or if the paid teacher were available. In some few churches where wealth and location combine to favor it, the trained specialists with training classes may be utilized. But let us think of those who face the harder problem — the average church throughout the land. Here I think we must fall back upon the pastor. He is the natural head-master of his school. If he brings to his pastorate the essential qualifications, training, and sympathy, he can create a new standard of teaching which in the end will place his school upon a true educational basis. Responsibility must lodge somewhere, and the pastor is the natural leader of his people. But this leadership must be definite, based on definite convictions, and carry with it definite, explicit knowledge.

There are instances of the conspicuous success of such leadership. I may note one instance of a small church, — its annual budget was less than one thousand dollars — whose pastor, a young man who had fortunately been well prepared, conducted for some three years his teachers' training class. Out of this class ten new teachers were added to the teaching staff, eight of whom were high-school graduates, and represented "the best-educated part of the little community." But suppose, as is so

frequently the case, the pastor has no special qualifications. There are available in most communities secular teachers who have been thoroughly prepared. Many of these are deeply interested in the moral welfare of children, and can be induced to lead such training classes.

A further benefit would follow from this resort to the secular teacher. Nothing is more important than to bring about what I may call a *rapport* between secular and religious education. Our public-school system is distinctly secular. But the more we can draw to our aid the trained and sympathetic co-operation of the public-school teachers, the more we shall do toward dissolving any antagonism that may exist, and swing into a great stream of educational effort the richest intelligence of the community. Nothing will do more to broaden the work of the church, on the one hand, and to deepen the work of the secular school, on the other. What the higher life of the nation needs today is this very merging of all separated forces for social betterment into one great movement. And I believe that what cannot be solved or brought about by specific enactments of law, may in its essential features be secured by this common enthusiasm for the true education of the youth in the village, the town, and the countryside. There is every reason to believe that in thousands of villages and towns throughout the country this effort would be eminently successful. It would result in a practical league of those already interested in the question, without the many possible difficulties that might attend a movement under the auspices and sanction of law. Here voluntary enthusiasm would seem to have an advantage over methods enforced by governmental authority.

III. How shall the teacher fit himself?

He must get to the very heart of his work. He must call it by its right name, and value it at the highest estimate. There is no greater work. This attitude of mind

will prevent carelessness and guard against false conceit. Let me set down some of the things such a teacher can do; and in doing this I am thinking of the average teacher in the average school.

1. The cultivation of the spiritual life. Every great teacher and helper of men has carried within himself a rich spiritual life; not emotionalism and excitability of experience, but rather a profound faith, a reverent, earnest purpose, love of souls, gladness of service, patience of heart. The vision of God is in its very essence a strong, noble sense of eternal things. The teacher can develop this by laws as definite as those of music or art. It comes with prayer and thoughtfulness, with obedience to the divine voice. Such experience enriches the life and gives power to character.

2. The teacher must know the child. I do not mean this in any abstract and bookish sense. There are a few books which give the clue to the heart of a boy and girl that the teacher should read and talk over with some other teacher or friend. To be perfectly definite, let me mention: Forbush's *The Boy Problem*, Blows's *Letters to a Mother*, Harrison's *Study of Child Nature*. There are others no less valuable. The value of a book is that it opens the door for us to enter into the child-life. Sympathy with childhood and youth is the ultimate secret of influence. A thousand books are of no value if they are merely so many data, tabulated and filed away. Any book that tells us what boys and girls are thinking of —their problems, temptations, motives, weaknesses— is worth the labor of study. It is a good thing to read a thoroughly sensational story paper now and then, such as boys like, because it opens your eyes to the sort of language and adventure that appeals to them.

3. The teacher must be willing to practice, practice, practice. The art of putting a question, of telling a story, of meeting indifference, of winning and keep-

ing attention, the way to get at the point and how to make it, skill in getting into touch with the pupil, the command of simple, direct, definite speech—all this is indispensable. The teacher himself must be willing to invest the effort to secure this. The task seems endless, and so it is. No artist ever yet did fine work but he was dissatisfied with it. Dissatisfaction is the mint-stamp of life. But the school that has a teachers' club, where the members can conduct classes, use maps, models, blackboards, and pictures, and submit to criticism, and discuss class problems—such a school is certain of success.

Nearly seventy years ago Dr. Channing pleaded for the establishment of a training college in Boston for teachers of public schools. Said he:

> We want better teachers and more teachers for all classes of society, for rich and poor, for children and adults. One of the surest signs of the regeneration of society will be the elevation of the art of teaching to the highest rank in the community. Socrates is now regarded as the greatest man in an age of great men. The name of king has grown dim before that of apostle. To teach, whether by word or action, is the highest function on earth.

Standing here today, within the sunrise hours of the twentieth century, we may cherish the faith that there is swiftly coming a new and richer life of religion, and that the church is entering into that ministry of teaching by which she shall in larger measure establish the world in the knowledge and grace of Jesus Christ.

DISCUSSION

REV. RUFUS W. MILLER, D.D.,
SECRETARY OF SUNDAY-SCHOOL WORK IN THE REFORMED CHURCH,
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The chief agencies of the Christian church at hand for religious education are the family, the Sunday school, and the pulpit; in particular the Sunday school as it is maintained by the church for the purpose of religious teaching.

Keeping in mind existing conditions in the Sunday school — the session of one or one and one-half hours, the system of volunteer and for the most part untrained teachers, the disproportionate time given to opening and closing exercises, the limitations as to separate rooms, appliances, and financial support — it would seem that the present International lessons are well adapted to accomplish the spiritual purpose of the Sunday school. The devotional, homiletical, and practical treatment of the lessons, dominated by the influence of the teacher as a personality, has done and is doing marvelous good.

How can the Sunday-school curriculum be advanced so as to do more fully the work of the Sunday school as a *school?* The answer must be sought along the line of least resistance and by the most natural method of approach. The wisdom of experience points the way.

1. Make use of a supplemental lesson. Let this be graded; put it in the form of a text-book, cards, or leaflets. Give the first ten minutes of the teaching hour to the supplemental lesson. Require an examination and system of promotion from one grade to another. Train the teachers of each grade how to teach the supplemental lesson of the grade. This is no mere theory. For be it remembered that the International Primary Teach-

ers' Department is doing this very thing. It has graded supplemental lessons for the three elementary grades—the beginners', the primary, and the junior; and for years grade meetings have been held by Primary Unions over the land and in summer schools. Now apply this method to every department of the school, and a long step will be taken toward a properly graded lesson for every department.

2. The teaching function of the office of the ministry must be magnified. Pastors of churches are the responsible, God-appointed leaders. There is no more pressing need, no more imperative call, than the training of candidates for the ministry in the principles and methods of teaching and of child-study. A chair of pedagogy should be established in every theological seminary. Can this Convention do any more important work than to start a campaign for the training of ministers in pedagogy as applied to the work of the church? Is not the teaching function of the church her most ancient and characteristic one, lying at the very heart of her commission?

3. More time must be given to the work of the Sunday school. The traditional division of time on Sunday must be gradually readjusted in order to make a serious Sunday-school session possible. At present, and probably for a long time to come, the heart-side of the Bible lesson is and will be emphasized on Sunday. The supplemental lesson will to some extent complement this by its systematic work of instruction. But this educational work is necessarily limited.

If religious knowledge is all-important, if the training of the will must be secured through the intellect as well as the feeling, why not plan for a Saturday session of the Sunday school? The educational side of the school's work demands an extra session at least for a part of the school. A Saturday session is practicable for the elementary grade and for children of the secondary school

age and beyond; say, from twelve to eighteen years. Fewer teachers but trained ones could do this work. The Saturday school session could combine the gymnasia features of the church's numerous organizations, through its several classes. That is to say, the Sunday-school classes could be organized as boys' clubs, girls' clubs, mission-study sections, junior C. E. bands, etc.

A radical program, you say. But would it not seem that only in this way can religious teaching be brought under the influence of those principles and methods which have so vitalized all secular teaching? Supplemental graded lessons, the pastor as the teacher of teachers, Saturday sessions for the importation of religious knowledge and training in Christian service—these things ought to be done because of their fundamental importance. What ought to be done can be done.

REV. WILLIAM J. MUTCH, PH.D.,
PASTOR HOWARD AVENUE CONGREGATIONAL CHURCH, NEW HAVEN, CONNECTICUT

In speaking of the tools one does not forget that they are secondary to the work which the tools are to perform. Yet in discussing religious education the quality of the tools is not unimportant. A great army of earnest and devoted men and women are giving their efforts freely to the work which is laid out for them in the church schools. The manner of their work is almost wholly determined from week to week by the lesson-helps which are put into their hands. Their previous preparation has been mostly determined in the same way. What is the result? Let me raise a question whether the teachers have not been injured by the very profusion of helps.

From a sense of their inability teachers have sought for help, and naturally the most immediate and direct help is preferred—the help for today's lesson. Next

week and next year it is the same. Editors feel that they must furnish what is demanded. But is this the best way? The thing that is wanted is not necessarily the best thing. Do we not owe our teachers a debt of leadership and wise counsel? By furnishing this hand-to-mouth kind of help we are encouraging an improvident habit. It is sure to result in barrenness and weakness, in dependence upon helps, and in mechanical instead of vital work.

What can be done through courses, helps, and text-books to lift the work of teachers out of the mechanical methods, and so reach the pupils with better instruction?

1. We can furnish courses prepared for pupils, without teachers' helps made on the hand-to-mouth plan. The teachers can be directed to standard literature and works of reference. Not all teachers may rise to the demand, but most of them will soon learn to ground themselves in a more comprehensive knowledge, will learn, as they have not yet learned, how to use the best books, and will be furnished with a vital message instead of doling out mechanically what the teachers' helps provide. Teachers will then be able to present to their pupils a splendid Christian personality and guidance instead of mere items of curious information like a basket of chips.

2. We can furnish lessons which confine their statements and implications to the truth, or at least to those things which a competent committee of scholarly men do not find reason to condemn as being historically incorrect or ethically harmful. This ought to apply rigidly to interpretations of Scripture, to standards of morals, to conceptions of God, and to the estimates and applications of all truth. The note of honesty must be felt in every line, regardless of the standing or falling of revered tenets or texts.

3. We can furnish courses with beginning, middle,

and end; courses pedagogically adapted to the several grades, and with variations of subject-matter to include both Scripture in all its aspects and other illustrations of God's glory and power quite as notable as many of those chosen from the Scripture. Each course should have the vital unity arising from the work of single minds rather than be the collaboration of a commission. Such a course will be as broad as the mind which makes it. The courses should be passed upon by competent critics, and, having been approved, they should be given to the world to stand or to fall solely on their merits as compared with others similarly offered. It is only by this competitive evolution that the implements of religious education can be brought to the very highest perfection. There is already a very great demand for such courses. The existence of them and the multiplication of them would immensely stimulate that demand.

4. Such courses can be put into permanent and artistic text-books. Do we appreciate how much the respect for the truth depends on the respect for the forms in which it is printed? There is nothing to which your last Sunday-school quarterly is comparable but a last year's patent-medicine almanac. Permanent text-books, well illustrated, well printed, well bound, made by experts in the three sciences of biblical scholarship or whatever branch the course follows, in psychology of the child-mind, and in the best pedagogy—these books, used and used again until they are worn out, as other text-books are, will be an inestimable power in laying the greatly needed educational foundation for the spiritual life.

REV. SIMEON GILBERT, D.D.,
CHICAGO, ILLINOIS

It is needful and timely to call attention to still another point in the matter of religious education. Beyond

doubt these are great themes, of commanding moment, which have been set forth with illuminating wisdom by the several eminent educators and speakers of the evening. The right organization for the purpose of instruction, the right curriculum of study, the appropriate lesson-helps and text-books, the right kind of teachers —truly, all this would seem to come near filling the whole horizon of our inquiry. What lack we yet?

I suppose we are all agreed that a point has been reached in our national educational advancement when the distinctively religious element in the national education—or, to put it a little differently, the educational element in the religious life of the people—needs to get the decisive reinforcement not only of some new enlightenment, but also of a new and altogether masterful momentum. To this end there must be power as well as light.

But, let us remember, it will have to be a power of its own kind; the kind of power which touches, at its central point, the very springs of character and life itself. Perhaps the boldest imagery of the old classic mythology was that of Jupiter grasping and wielding in his own right hand all the lightnings of heaven. But an infinitely higher fact in our faith of today is that of Jesus Christ holding in himself, not the secret of all wisdom only, but of all power in heaven and on earth. Accordingly, the large proposition which this Convention now faces is simply this—nothing less than this—the religious education of America. Here, then, is something to be done. Here is something large enough to appeal to all of us, and to all there is in us. And, preeminently, here is an undertaking that calls for power. And is it not power for which we, as religious educators all over the land, are waiting?

I would speak of the sacramental in religious education. And what, exactly, do we mean by this? The

word "sacrament," in its first usage, denoted the Roman soldier's oath of allegiance, body and soul, to Cæsar, and perfect devotion to the word of authority above him. But the word as now used, though not biblical, is distinctively Christian, and as such has its own meaning. It denotes an act which, while it is distinctly and freely human and natural, is at the same time completedly divine, in perfect unison the one with the other; the one perfected in its naturalness and its power by the other.

In this divinely bold task of making America practically and actually Christian, religious through and through, the Sunday school has its own burden of responsibility. To do its part, as we all feel,—perhaps feel more pungently now than ever,—there is need of some tremendously augmented educative power; a power in the popular religious education such as can only be rightly conceived of as being simply, naturally, divinely sacramental.

When the Master, teaching his disciples, took a little child and set him in their midst; when Jesus said, "Suffer little children and forbid them not to come unto me;" when the risen Christ gave that final, soul-testing charge to Peter, bidding him "Feed my lambs; feed my sheep; shepherd the flock," he instituted what I believe it to be no misuse of terms to call the "sacrament of education." For in this, as in every other true and real sacrament, there is the one part that is fundamentally human, and the other part that is utterly divine. "The wind bloweth where it listeth;" though we cannot see its motion, we cannot fail to hear the sound thereof.

It of course is easier to find fault than it is to construct; it is easier to disparage than it is to take hold and help and do. It is easier to point toward the goal than it is to reach it. And yet it is a capital point of advantage gained for any great cause, like this one, when, by a kind of suddenly wakened common sense, leaders

among the people are brought face to face before some great "open secret" that had for a long while been right before them unheeded. No doubt it is in this way that this Convention for Religious Education is bound to effect its first, if not its most important, result. After this, as the reports of this Convention go forth among the churches and the other religious and educational centers, certain facts and truths which had been more or less vaguely apprehended, will be taken as axiomatic — fresh master-lights to guide us in the infinitely urgent business that waits on our doing.

But if there is need of light, quite as certainly is there need of power. Especially at this point is there need of the power which inspires courage. Here is our danger; the danger lest, at the outset, in face of the deadly apathy to be encountered, we shall be daunted, and morally cowed into weakness.

There is no need to mention the more earthly and sordid, or otherwise bewildering influences that are in the air, and which tend to stifle religious aspiration and deaden the thought of God. To meet and cope with this dominating secularism, there must be a new kind of courage — a moral and spiritual courage, electric and dynamic enough to be contagious.

At the last annual meeting of the National Educational Association, at which were assembled some ten thousand teachers from all parts of the country, the clear-seeing and intrepid president of Columbia University, Nicholas Murray Butler, did speak the courageous word, and the great convention formally voiced it again in a noble utterance as to the world's supreme classic and the educational need of it in all the public schools in the land. If, now, this national religious educational Convention shall do something to give new "face" and vogue to this kind of courage, it will be plain that it did not forget its mission.

But amid all that is being so justly, so wisely, so nobly said in this Convention, the point must not be lost sight of where the dismalest failure is liable to come in. It is, indeed, an illustrious conclave of university and other academical educators who are moving together in this matter. This is a shining omen for our great cause. There is promise and power in it. There has never been anything just like it before. Nevertheless, is it out of place or untimely to suggest that however academically fine, however psychologically up-to-date, however pedagogically acute and orderly the new teaching may be, however illuminated historically and critically the instruction about the Bible, the supreme thing for the Sunday school, as for all other religious teaching, will still be its power; the power there will be in it, through the ineffable grace of personality instinct with the divine potentiality, to turn its whole work into the true and divinely authenticated educational sacrament, and so bring one by one its members into the real presence of Christ himself.

Nor, in this connection, would it be even pedagogically discerning to leave in the background of consideration that educative power, no less potential because so subtle, which inheres in the mystic self-outgoing in the use of the true hymn and song. Throughout the Christian centuries every great communion has been perpetuated very largely by the educative potency of its song service. Though the sermons were little enough understood by the people, the hymn has had its own way of sliding into the memory and captivating the heart. From the beginning it has been almost the glory of the Sunday school that it has understood so well—not so well as perhaps will yet be the case—the value of its sacred hymnody, at its best, in its own sweet, potential sacrament of the Christian education. As for this kind of power, the new pedagogy will never discover a substitute.

When the next steps have been taken in this widening and advancing movement, there assuredly will be no disposition on the part of anyone to make light of the work which dear old Robert Raikes found next at hand, when, under God, it was given him to start this transcendently beneficent undertaking. Neither will there be a disposition on the part of any wise helpers in the present movement to hint or to say disparaging things as to that other great distinct new movement in the religious education of thirty years ago, which has already resulted in the creation of a clearly defined new epoch in modern educational and religious history; a movement which had the inexpressible advantage of having been taken up at the right psychological moment.

Is it true, however, that during the past few years the forward movement has lagged somewhat? Possibly. And yet the mightiest river knows how to bend its course without abandoning its pathway to the sea. But this, also, is true; there has of late been an altogether extraordinary measure of quiet, deep, self-convincing thinking on the part of individual Christian teachers and workers, especially among the more religiously disposed educators, in all parts of the country, and a putting of heads and hearts together, to see—at least to try to see—what next and more nobly adequate might be done and should be done. It is because of the fact of this widespread and pervasive—although mainly unheralded—preparation that has long been going on, that one may be so sure that the great new purpose is not to be left to "disband on the lips and untie in the air." There is a decisive cogency in the logic of events that may be trusted.

While few mercies are greater than to be freed from conceit, and kept from stumbling over one's own shadow, half the secret of the true leadership is in the heart that is quick to see which way and whereunto the Master himself is leading on.

If only it were possible, at this moment, for some strong artist to project, as it were, upon some broad illuminated screen the shining portraitures, in lofty comradeship, as in sight of all the millions in our Sunday schools and our public schools, of, say, Robert Raikes and Friedrich Fröbel, Horace Mann and D. L. Moody, Immanuel Kant and Phillips Brooks, John Harvard and Charles G. Finney, Lord Shaftesbury and Abraham Lincoln, Mark Hopkins and Stephen Paxton, John H. Vincent and H. C. Trumbull, and lo, before them all, with the little child in the midst, the transcendent figure of the Lord and Teacher of us all! There, there, as it seems to me, would be signalized and typified in its composite picturing, the supreme meaning, the all-inspiring aim of this historic Convention, as of those who, joined in the business of the religious education of America, wait to be energized with power, eager to have part in the great and so gracious sacrament of the national religious education.

PRAYER

REV. SPENSER B. MEESER, D.D.,
PASTOR WOODWARD AVENUE BAPTIST CHURCH, DETROIT, MICHIGAN

Oh, Thou who art the Way, the Truth and the Life, Guide, Teacher and Redeemer, we commit to thee now the deliberations of the day and trustingly pray thee that thou wilt pardon our missteps, make true whatever has been false, and flood our life with the light from above. We entrust our work to thee, to whom were spoken the first fond prayers our lips in childhood framed.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

And now may grace, mercy, and peace from God the Father and our Lord Jesus Christ abide upon each one of us forevermore. Amen.

FIFTH SESSION

PRAYER

PROFESSOR MILTON S. TERRY, D.D.,
GARRETT BIBLICAL INSTITUTE, EVANSTON, ILLINOIS

Our Father who art in the heavens, thou art the great and ever-blessed God in whom we live and move and have our being. Thou hast so loved us, thou hast so loved the world, as to give thine only begotten Son that whosoever believeth in him might not perish, but have eternal life; and thou dost send thy blessed Holy Spirit into our hearts, crying Abba, Father!

We look to thee at this hour, for all our help must come from thee. Direct us, O Lord, by thy living Spirit in all our counsels together here, and in all the thoughts and meditations of our hearts. Give wisdom to thy servants who shall address this assembly. Give wisdom to us all and teach us thy ways, and help us to understand more and more the mysteries of the kingdom of God. O that we may have the wisdom which cometh from above to direct us in all our work for thee. Help us that we may be skilful laborers in thy vineyard, doing the will of our Heavenly Master and following the living Christ all our days. Send thy Spirit into our hearts, the Spirit of illumination, the Spirit of counsel and might, that will lift us up and help us in all our Christian work.

We pray for thy blessing upon all the churches, and upon the ministers of our Lord Jesus Christ, that they may be clothed with power from above, and may be able to preach the unsearchable riches of thy gospel, and bring the word of thy truth as a saving message to many, many souls.

We pray for thy blessing upon our homes and families,

our children, our Sunday schools, and all our schools of learning. O Lord, work through all these agencies, work by every organization that has for its object the advancement of thy kingdom and the building up of thy church. Give wisdom to those who lead in thy church everywhere. Pour out thy Holy Spirit abundantly upon all thy people, and strengthen and sustain them in their works of Christian love.

Now, direct us, we beseech thee, by thy counsel, and bless abundantly the work of thy servants this day. And to thy blessed name be the glory in Jesus Christ our Lord, who has taught us to say:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

THE SCOPE AND PURPOSE OF THE NEW ORGANIZATION

PRESIDENT WILLIAM RAINEY HARPER, PH.D., D.D., LL.D.,
THE UNIVERSITY OF CHICAGO, CHICAGO, ILLINOIS

It is a source of very great disappointment to all of us, and I am sure I may say especially to myself, that the eminent gentleman whose name was placed upon the preliminary program for the address this morning cannot be with us. President Butler of Columbia University, as many of you know, has been called by divine Providence to pass through very deep waters in these last weeks—the greatest sorrow perhaps which can come to a man has come to him—and it has left him unable to meet the engagement which he would otherwise have been glad to fulfil. President Butler has been in close touch with the preliminary work of this Convention for the past six months, and it is the occasion of very great regret to him that he cannot be with us in this meeting.

I thought that I should like to have my words this morning entirely within your reach; so I have had a syllabus printed, which the ushers will now distribute. It contains twenty propositions relating to the scope and purpose of the new organization.

I should like, first of all, to deny that I am in any way the author of any one of these propositions. This sheet is a composite affair; it contains, so far as I am able to understand it—and I think perhaps I understand a part of it—the consensus of opinion of many persons, so far as it was possible to secure such a consensus. It may fairly and honestly be said that one hundred men, perhaps two hundred, have contributed to this small sheet of four pages. I shall do nothing but read the proposi-

tions, and the eminent gentlemen who follow will discuss them. The first proposition stands by itself:

1. The desirability of a new organization depends upon the scope and purpose conceived of in connection with the proposed organization. No new organization is needed merely to antagonize and to disturb organizations already in the field, or merely to duplicate the work of such organizations.

Unless, therefore, there is a scope and a purpose for this proposed organization which will give it a field outside of and above or beyond organizations now in existence, there is no excuse for its establishment; and I believe that that is the opinion of every man and woman in this Convention.

The second, third and fourth propositions relate to the service which may be expected of such an organization.

2. The new organization, if established, will undertake to render service in unifying the efforts of the different agencies already engaged in various lines of work; in correlating the forces already established, to the end that these agencies may accomplish even larger results than have yet been accomplished. The acceptance of such service on the part of the other organizations and agencies will of course be wholly voluntary, and will in no case involve giving up of independent positions; for the work of the new organization will be something like that of a clearing-house.

You remember that the figure of a "clearing-house" was used yesterday by some of the speakers; and some of us who are familiar with the work of charity organizations in the city, the bringing together of the various organizations under one centralized force, know what a clearing-house means in connection with an organization.

3. But the new organization will not simply unify, it will undertake to render service in stimulating present

agencies to greater effort, such aid being furnished through suggestion; through the publication of information concerning the work at large; through the provision of larger and better opportunities for these agencies to confer together; and through the help derived from the personal contact with each other of those interested in the same divisions of the work.

A body of men working together, looking out over the whole field, surely ought to be able to make suggestions to the different agencies in different parts of the field. What is needed more than anything else is a bureau of information, an organization to collect statistics and give information to those who desire it. A large part of our inefficiency is due solely to ignorance of the facts with reference to work now being done. Further, the beneficial results of such a conference as this, of men and women coming from different states and from different organizations, are easily understood. Thus the new organization will at once unify and stimulate, but more than this:

4. It will undertake to render service in creating new agencies where no agencies now exist — agencies for special lines of work in which as yet no united effort has been exerted; as well as in working out new plans which may be found helpful in lines of work already established. Here a long list of examples might be given. We may think of the educational work for the people at large in church art and architecture and in church music — a field that is almost wholly neglected; of effort from a new point of view in relation to religious and moral education in the public schools, according to the lines that were indicated yesterday; of the proposal of new plans for using to advantage the many libraries established in our villages and cities. Think what a power the Carnegie libraries throughout the country may be made to be if they are brought into touch

with the Sunday schools and with religious work, and hundreds of these libraries have already indicated their willingness to come into such relationship; all that is needed is a guiding hand to bring them together. Then, again, there are the fields of the Sunday school, the Young People's Societies, and the Christian Associations. It is perfectly evident — the speakers gave us this information yesterday — that much is to be done still in every field of religious education, and that some fields have scarcely yet been touched. This should be the purpose —to unify, to stimulate, to assist, to create. But now, how will the organization attempt to do this? A few propositions, if you please, upon that side:

5. This work would be undertaken in part through the holding of an annual convention. Such a convention will lead men to formulate and pronounce important thought upon these particular subjects; for example, a great text-book will have been given to the world when the Proceedings of this Convention are published. It will bring into sympathetic touch with each other those who are interested in these subjects and who are able to attend the meetings; a convention held every year in some great center will quicken the life and interest of the community in which the convention is held. It will furnish literary material of the highest value for the use of those who are not able to attend the convention itself, but who desire assistance and information along these lines. There are many conventions being held — perhaps too many; but after all there is a work which a convention can do — a convention like this, an annual convention — that can be done in no other way.

6. Again, the new organization will work through the instrumentality of departmental organization, in which each special division of the subject of religious education will form a separate department.

Sometimes I think we are prone to suppose that the

Sunday school is the only agency; more emphasis seems to be given to that agency than to any other. It deserves all the emphasis that can be placed upon it, but I think we ought to remember that the Sunday school is only one of fifteen or sixteen departments for religious and moral education. Each department thus constituted will hold special conferences and conventions intended to further an intelligent interest in the subject; while the representatives of different departments, living within a certain district, whether a county, or a state, or a group of states, will join in combined effort along all the lines thus organized.

Among these departments would be perhaps a department of Universities and Colleges, and there is no field today more open for influence in this respect. Too many colleges, especially in connection with Christian denominations and in fact under ecclesiastical control, are doing less than they ought — to say the least — for religious education and for biblical study. Another department would deal with Theological Seminaries. We heard last night, indeed two or three times yesterday, of the need of a new kind of training in theological seminaries for the ministers of the future. Other departments would relate to Churches and Pastors, Sunday Schools, Public Secondary Schools, Public Elementary Schools, Private Schools — for the work in private schools must be put upon a different basis from that of public schools, Training Schools, Christian Associations, Young People's Societies, the Home, the Libraries, the Press, Correspondence Instruction, Religious Art, and Religious Music. There are many others, but these are some of the great branches of the work; and of these it will be seen that the Sunday school is only one agency.

7. The new organization, in addition to the annual convention which it ought to conduct, and in addition to these various departments which it ought to establish and

organize, will include the establishment of a central Board of Directors, which will constitute the executive body of the Association, and, as such, arrange the programs of special and general conventions, secure by proper means the co-ordination of the work of the departments, and carry into effect the decisions of the Association at large and of these several departments.

An Association with this annual convention and its district conventions, with its departmental organizations along the lines suggested, and with this central body working and guiding and helping all, surely will be able to unify, to stimulate, to assist, and to create.

8. In this organization the Board of Directors should surely be made up of officers and members selected annually in open convention from among those who are deeply interested in the cause. The members of such a Board of Directors, who are given this responsible position of directing the work as a whole, should represent the various countries (for this work should not be limited to our own country), states, territories, and districts which furnish the membership of the Association. But not only this; such a Board of Directors should represent as fully as possible also the various religious denominations, and the various schools of religious opinion recognized as Christian. Still further, such a Board of Directors must represent the various divisions of Christian activity, whether they are educational, evangelistic, or philanthropic.

9. A large Board of Directors, representing in this way all the different sides of the work, must of course have an Executive Board made up from the membership of the Board of Directors—a smaller body, which will act as the legal corporation of the Association, secure, and invest or expend the funds of the Association—since funds will be needed for the work—and will represent the directors in the interval of their meetings.

10 Such an Executive Board will need Secretaries. Among these there will be the General Secretary, whose entire time will be devoted to the interests of the Association; an Editorial Secretary, to whose care will be committed the charge of all the printed publications of the Association; and a Financial Secretary, who shall be charged with securing the means needed to defray the expenses of the work of the Association.

This will indicate the consensus of opinion gathered from conference after conference in many of the great cities East and West, concerning the scope and purpose, the whole extent and plan, of the proposed organization. But now let us go one step farther.

11. This Association, through its Boards and Secretaries, will have first the task of securing the funds needed for this work.

A large part of the Christian work carried on is greatly hampered for lack of funds. We do not wish such an organization as this to be in any sense commercial, or to be dependent in any way on publishing relationships; but there must be funds with which to conduct the work. These funds are needed for the defraying of the ordinary expenses of the Association; also, for conducting the special investigations proposed by the Departments. Investigation is one of the chief things which should be undertaken, and it cannot be conducted without money. Money will also be needed for the printing and publishing of the proceedings, reports, and other literature of the Association; and for the endowment of special phases of the work which will always require assistance. A large sum of money will be needed — as much as $25,000 a year — to pay the expenses of this organization, if it is to do its work.

12. The Association will also print and publish reports, bulletins, documents, and books, including the proceedings of the annual and of special conventions,

reports of committees appointed to make special investigations, and important contributions to the cause of religious and moral education which the Association may deem it desirable to issue.

13. The Association, through its Boards and Secretaries, will aim to encourage in various ways individual and institutional effort in the direction of religious and moral education This will include, for example, assistance in the work of grading Sunday schools; effort to secure the introduction of courses of instruction in the curricula of colleges and universities; aid in the training of teachers; preparation of lists of books on the different subjects of religious work and thought; provision of special material for the use of the daily press; organization of work for mothers' clubs; and many other similar kinds of work.

Let us now look at the movement from another point of view.

14. The Association, through its Departments, will propose to make new contributions to the cause of religious and moral education, and this will be done through the light of scientific investigations. Some of these will attempt to define more closely the true relation of religious and moral instruction to other branches of instruction, and to indicate the part which religion should perform in the development of the individual and of society. Others will undertake to correlate religious and moral instruction with the instruction in literature, history, and science now provided in the public schools. Others will seek to determine the place of the Bible in religious and moral instruction, and to set forth the best methods of using the Bible for this purpose. Still others will endeavor to point out the application of the established results of modern psychology, modern pedagogy, and modern Bible study, as these stand related to religious and moral instruction.

There is work in these lines of investigation — real, definite, scientific investigation — to occupy the time of thousands of men and women, if they will undertake it.

15. The organization must undertake, through these various Departments, to carry on practical experiments. Perhaps we should not distinguish these from scientific investigation, but there may be a distinction. Some of these practical experiments will have to do with the application of religious and moral instruction to different stages of physical, mental, moral, and spiritual development; others with the adjustment of the material employed for purposes of religious and moral instruction to the needs of the special sociological groups included in the Christian Associations, Young People's Societies, Bible clubs, and the like; and still others with the working out of an approximately ideal curriculum for the Bible school — a curriculum which will embody the larger substance and the better methods of a religious and moral education that is in accordance with the present status of biblical, theological, ethical, psychological, pedagogical, and scientific knowledge.

16. The Association will from time to time present constructive propositions, which shall be intended to serve as the basis for lesson-helps and text-books on various portions of such curricula.

I doubt whether the Association will ever feel inclined to undertake the issue of lesson-helps or text-books — I shall hope that it will not undertake that — but it can certainly undertake to present the basis for such. Further, it can do in its way what has been done in other ways by other Associations toward securing the more adequate training of teachers — this certainly is a great thing to be accomplished. It can undertake to place religious and moral education on as high a plane as that on which secular work has come to rest; and that of all things is the necessary thing, for the boy and girl must

be led to respect religious education when it is put in comparison with secular education.

17. Now, how shall the Association do all this, with what spirit? First of all, with the scientific spirit. If there is any one point to which it seems to me we ought to pledge ourselves, it is that all the work of this organization shall be done with the truly scientific spirit, and that consequently this Association, in all its undertakings, will proceed carefully and cautiously upon the basis of fundamental principles, seeking to observe accurately the facts and from these to make deductions, and aiming to co-ordinate and systematize the material presented for consideration. The time has come for such work to be done as it has not yet been done.

18. The Association must also be controlled by what I should like to call, for lack of a better word, the universal spirit, and this will forbid the placing of emphasis upon the distinctive views of any one denomination or any one school of opinion to the exclusion of others; it may be confidently asserted that those who hold different theories of biblical history will be able to unite upon a constructive teaching of the Bible from a practical religious and moral point of view. It will likewise forbid the limitation of the work to any single phase of religious instruction, inasmuch as the time has now come for the existence of an organization which shall not aim to supersede any of the existing agencies dealing with special phases of religious instruction, but will undertake to study and develop the subject in its entirety; this spirit will also forbid the restriction of the control to any one section of the country, or to those interested in any one division of the work, or to those representing any one school of thought.

19. The Association will cultivate, above all, the co-operative spirit, and thus manifest clearly its purpose to assist all organizations working in the same field; to

refuse to enter into rivalry with institutions or associations of any class; and to perform that general service which will promote the efficiency of all institutions.

An important lesson may be learned from the policy of the Carnegie Institution of Washington. The Carnegie Institution, with its ten million dollars, is not a new University, but a body of men using the income of the endowment to co-operate with existing universities, and with men wherever they may be found in any state who are carrying on scientific investigations — a splendid example of co-operation.

20. And just one last word. It seems to me that this Association, if organized, must be expected to require time to plan its work, and still more time to execute it. There are some of us, I fancy, who think that something can be done at once — in a week or a month. My friends, anything done in a day, or a month, or a year, will be small. Let us plan work for decades; let us not try to do something at once, before plans can be perfected, before organization can be secured. The work we have in hand is not the work of days or months. Many years of careful preparation and labor will be required before large results will begin to appear. Let us not be disappointed, therefore, when the organization is established, if the work does not begin to show results at once. Let us remember that good work, strong work, requires time.

As I have said, I have merely embodied in this statement points that have come from hundreds of men and women interested in the work

DISCUSSION

CHANCELLOR J. H. KIRKLAND, PH.D., LL.D.,
VANDERBILT UNIVERSITY, NASHVILLE, TENNESSEE

It might well bring consternation to a braver heart than mine to undertake, in the limit of eight minutes, to discuss twenty propositions so freighted with great ideas as are these that have been read before us. But while a detailed discussion is impracticable in the limited time at my disposal, I hasten to give my adherence to the whole plan and purpose of this new organization. I have faith in the fundamental principles on which it is established, and confidence in its ultimate success.

A great central organization is needed for the work of religious education. In this way men of thought can meet men of thought, and ideas be brought in conflict with ideas. In this way the extreme views of one can be tempered by the conservatism of another, and the doubtings of the timid can be dispelled by the boldness of the brave.

The justification of this method is found in the history of every movement. The educational worker of today finds himself in a perfect whirl of new ideas, and hardly knows where to make a stand. Old things that we thought definitely established are shaken up again; fundamental doctrines are disturbed through committees of five, ten, fifteen, or twenty; and every few days a new annual report of a college president sets us all wondering and guessing. We seem to have reached that condition of things so aptly described in Holy Writ: "Yet once more I shake, not the earth only, but also heaven." We had supposed that if one thing was settled it was a four-years' college course; but one president now tells us that the degree of bachelor of arts

should be conferred on the sophomore, while another of equal wisdom tells us that the absurdity of this proceeding is perfectly apparent to anyone who ever saw a sophomore. Another president, with a tact equal to his great constructive ability, tells us that the sophomore, if he may not be a bachelor of arts, is at least worthy to be an associate.

Now, what shall we do amid these new movements? There is one thing that can be recommended, and that is to get together and fight it out among ourselves.

In the same manner the work of religious education calls for such preliminary discussion. We learned last night some of the difficulties in Sunday-school work; the introduction of a graded system is not easy. There are still more difficult problems connected with the application to the work of our public schools of principles in which we all believe. Just how this problem is to be approached, just what recommendations can be made, is matter for careful deliberation.

For one, I am not willing to start with the assumption that all we have done is wrong and must be overturned. I believe there is a great deal of religious work now being done in public schools which is not generally recognized. I am not willing to accept the epithet "godless" as properly applicable to any part of our educational life. We are a Christian nation, born out of the struggles incident to the establishment of a Christian civilization, and we have not yet sold our birthright. The teachers in our public schools are generally of strong ethical bent, and are frequently enthusiastic in positively religious work. With caution and with wisdom this Association should work out a plan by which all our educational system, public as well as private, may be used for applying the highest ideals of individual culture and character. This we must do without rudely or roughly disturbing present conditions. Our coming

should be not with whirlwind, with tempest, or with earthquake, but gently, like the rising of a new star, or the breaking of a new day.

But, further, we need this Association as a stimulating influence. The driving power of the world is not in logic, but in sentiment; it does not rest in the head, it rests in the heart. Men act because they feel, not merely because they know. While we need ideas, we need more than ideas, and we must touch the springs of power. This we can do through this Association.

In American life I believe in the supremacy of public opinion. What the people want, generally they get in the course of time. Public opinion has made our government, and has given shape to every enterprise now in operation. Private initiative started our general educational system; then it was taken up by the state. We hope, therefore, through an organization of this kind, to touch the public heart and to move men who are ready to do something great by showing how it can be done.

It seems to me, friends, that we have reached a time when everything is ripe for this movement. What means this gathering here, surpassing the expectations of its most interested promoters, but this, that the whole atmosphere is charged with this idea, that teachers and leaders all over our country are ready to do their part? This sentiment now needs crystallization. I recognize in the movements of history God's providence, and it is not irreverent — it is but facing the facts — when I say that in this gathering, and in the work that is held out to us to do, we may see God's hand leading and pointing us to an opportunity that should mean to us a sacred obligation.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh! be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

REV. EDWARD A. HORTON, D.D.,
PRESIDENT UNITARIAN SUNDAY SCHOOL ASSOCIATION, BOSTON, MASSACHUSETTS

That the ideals we have inherited should lose their power is the great peril of our Republic. The lack of vitalized intelligence and rational enthusiasm constitutes the most serious danger to religion.

What can such a movement as this do to meet this situation and safeguard the future?

Our sessions have thrown light on both aspects. What we plan and what we together with noble enthusiasm resolve to do, concerns the civic and the religious welfare of our American civilization. Nothing less than this is the scope of our proposed organization; and nothing less than this is the goal of our ultimate activity.

Whatever may be adopted as the formal and organized expression of our intentions will be simply the agency for working out loftier conceptions. These dynamic purposes must be clearly understood. I venture to mention four dominating thoughts:

1. We must aim at closest co-operation with the public-school system. The free schools of America are justly our pride. They liberate, they stimulate, they equip. Our national life in its entirety is molded by their influence.

But we, as a people, have trusted too much to smartness and to mental acumen. Knowledge is a tool whose sharp edge cuts for good or evil. What the young people need is a right spirit, a sensitive conscience, a deep reverence. The ignorant man is helpless in face of modern duties; but the educated man may become a foe to mankind. His scholarship may turn to cynicism; his erudition serve as a toy for dilettante or selfish pleasure. This movement calls on the church and Sunday school to bestir themselves; to sustain with vigor that ennobling relationship to life and character which belongs to

them. They must come to the front, and rise to that sense of responsibility which shall aid in creating a better civilization. In doing this the public schools can furnish suggestions for our educational work in religion, and religion can enrich and complete the instructing capacity of the teacher, professor, and academic leader.

2. The new organization must give the Bible fresh power and significance. As President Rhees well said, the Hebrew and Christian Scriptures are the natural text-book of our race in religious matters. The twentieth century already beholds a marvelous growth in the study and exploration of the Bible. The solemn necessity is laid upon us of rendering these sixty-six books in terms of noble and adequate interpretation. This work cannot be done by the ordinary means of public education. It cannot be accomplished by the home alone, for the American family is engrossed and burdened with life's cares. It cannot be wrought out by any one school of theologians or by any single denomination. This mighty undertaking waits for its consummation at the hands of many men and many minds, at the hands of a catholic, truly Christian body, forming a vast reservoir of truth and energy.

The ordinary Sunday school is waiting. The help it so sorely needs must come from such a source as this which conserves the old, welcomes the new, and speaks with the authority of consecrated scholarship.

3. This movement must establish wiser, more effective relations between organized religion and society. The gospel of Jesus has been well called "the enthusiasm of humanity." Amid the discontent and restlessness of our time, questions that are full of dire portent find in this spirit their solution. Where we enlarge the scope of our Sunday school we guard our children against the gross selfishness, the bitter misunderstandings, the rank injustices of society.

The mercantile world is full of opportunities for character-building. Integrity, honor, generosity, manhood are formed in the stress and storm of the world's busy marts. But the grandest types of human character are found in those who obey the inspiration of an inward and higher law.

Statutes are necessary to good government. They are the legal landmarks which indicate progress. But only when public opinion rises to commanding force can justice attain to righteousness and the law expand into the gospel.

Such a movement as this is timely. It reinforces the cause of brotherhood and promotes social readjustment. Directly or indirectly, it inevitably does this work; for moral and religious education cannot be advocated and developed all over our broad land with any other result than a truer, kindlier, more Christlike consciousness, permeating and leavening every human relationship.

4. We aim to strengthen the church and to rally the forces of organized Christianity. Belief is essential to the victorious. A new Puritanism is dawning on the sky of our century. We are building as of old on the granite of conviction. Too long has reaction been at its deadly work. The American people thought they needed less religion. They really need more religion.

Many good souls are living on their spiritual inheritance; many thoughtless individuals are in debt wholly to a religious momentum from the loyal and saintly men and women of the past. We are on the eve of a great religious revival. Such an Association as this, embodying representatives from nearly all our states and from beyond our borders, must inevitably exert an immeasurable influence. Stirred into awakened life, the home, the Sunday school, and the church will together convince the people of the transcendent need of religious convictions, from which spring joys for the present and hope for the future.

Am I portraying a utopian scheme, or am I speaking to reasonable expectations? I deeply believe in the possibilities enumerated. Let us all believe deeply, hope largely, expect mightily; then will that enthusiasm be created which is always the pledge and promise of all great transactions.

REV. CASPAR W. HIATT, D.D.,
PASTOR EUCLID AVENUE CONGREGATIONAL CHURCH, CLEVELAND, OHIO

The scope and purpose of this movement, affecting and cohering so many and mighty and seemingly unrelated interests, is the scope and purpose of the ocean, which drinks up all the streams that splash from hills and pour through plains, but gives them back again in rain for the harvest and tonic for the health; which seems to divide the continents and archipelagoes, but really holds them in its embrace and binds them together again by shining and convenient and eternal paths. I confess that the immensity of this undertaking embarrasses imagination and almost staggers faith. Moreover, it affords abundant room for criticism by those would-be defenders of established order, the mildly optimistic pessimists, the severely radical conservatives, who love yesterday more than today, and would rather preserve an antiquity than expand a future. There will always be a contingent of people who will be unable to travel the distances of this movement, people who wear no seven-league boots—have no intellectual stride. These friends may be depended upon to give this organization a name. They will call it Jacob the supplanter, or Joseph the dreamer, or Ephraim the unturned cake, or Jeshurun the kicker, or some other interesting thing.

But Jacob the supplanter it cannot be. Let no man despise the tuition and institution of past days. We remember that these have made us what we are. The old tuition gave the world the mighty movements epito-

mized in the names of Carey, Moody, Williams, Asa Bullard, William Booth, Frances Willard, and Francis Clark. It dotted the frontiers with Sunday schools which later grew to churches, it plowed the seas with mission ships, it planted the cross in farthest lands, and saturated and sanctified the soil with the blood of martyrdom. We cannot hope to distance such achievements. They are the wonder-working of God in spite of imperfect agencies. We can only hope to furnish a better instrument. We seek to present a new bottle for the new wine of truth crushed from the vintage of God's dual word—the history of providence and the providence of history.

Again: I am impressed that this is not so much an organization as a movement. It may be styled impractical because it does not furnish a perfect fit for all the particular exigencies which will arise to the end of the chapter. It will be stigmatized as immature, an unturned cake. Let us be profoundly thankful that this is so. There is room left for development. Ready-made garments never exactly fit, whether a shoe for the foot which advances, a glove for the hand which achieves, or a hat for the brain which thinks. And we may expect that the stretcher and the soapstone will need to be in evidence before this idea will fit to everything. John Locke sent a ready-made government by ship to Carolina, but it did not fit. It took Plymouth, and Boston, and the House of Burgesses, and Philadelphia, and Mecklenburg, together with Lexington, and Yorktown, and King's Mountain, before the stars and stripes were permitted unvexed to beautify these western heavens. I am impressed with the thought that we are not today framing a perpetual constitution, but writing a declaration of independence from old traditions. If our cake is but half-baked we can turn it over and cook it on the other side. The constitution with its particulars and amendments will come later, but we may say with Franklin,

that the emblem on our speaker's chair is of a "rising and not a setting sun."

In other words, this is the inauguration of a new day. I do not believe that it will be a day of nonsense. This Convention is not an idle dreamer's toy. This undertaking is not for the exploiting of any fad, not even so attractive a fad as the impossible uniformity of denominations in name and creed and polity and purse. This is not a movement to change the name of Paul to Peter, nor to make David sit down with a new song entitled Lamentations, nor to invite Jeremiah to join the Salvation Army. There are even better things than that. We are after something which could never come out of a single school of thought, but will come out of this voluntary confederation of great free-hearted servants of the truth, from all the religious territories, who are so enamored of the cause that they have forgotten for the time the color of their denominational stripes—and that something which this movement will achieve is not *uniformity*, but *unity*, the answered prayer of Jesus Christ.

I exult in this awakening because it promises an era of common sense in biblical and ethical tuition all along the line. The day is dawning when the Noah's ark excursioning of our Sunday schools across the surface of revelation, leaving us too often stuck on some inconsequential Ararat, will be exchanged for humble walks with the truth of God sown on solid ground, through pastures, by streams, and upon the tops of perspective hills; a day when the jigsaw treatment of the Scripture, which fills our secular and religious press with so much of foolish lesson commentary, will be displaced by the work of hewers on the Lebanon of God's word, shaping noble timbers for the temple of belief, while the jigsaw man retires to the woodshed where he belongs; a day when the limp-back Bible with its geometrical red lines, its apocalyptic art gallery, and its topography of

heaven, will give place to a stiff-back Bible — stiff with accuracy and sanity and practicality; a new day when the crass literalism which makes an even valuation of every word in King James's version will vanish, and we shall no longer choose pious and fraternal watchwords for great religious movements from the lips of Jacob and Laban who mutually agree that God shall be the umpire to watch over them lest they do some cheating while they are "absent one from the other." In fine, we hail this enterprise as a means of declaring the height and depth and length and breadth of that revelation from on high — a revelation tall enough for an angel standing in the sun; deep enough for the spirits shut in prison; long enough to suit the timeless beatitude and golden rule and universal prayer; broad enough for the activities, the problems, the conscience, the reason, and the destiny of mankind.

PROFESSOR GEORGE W. PEASE,
HARTFORD SCHOOL OF RELIGIOUS PEDAGOGY, HARTFORD, CONNECTICUT

It has been evident for some time that there existed a real need for a new national religious organization, planned on broad lines and definitely committed to the scientific spirit and method in dealing with the problems of religious education. I therefore hail this new movement, of which this Convention is the first organized evidence, as one of remarkable promise. The conditions are unusually favorable for the success of such a movement, for there is a widespread and growing desire on the part of a large minority of those engaged in the work for something better in the way of ethical and religious instruction and training for the children and youth of our land than is at present available even in the best Bible schools, the Young Men's Christian Associations, the public schools, and other organizations that provide for such instruction.

But if the proposed organization is fully to accomplish its possible educational mission, its scope must be broad enough to bring it into relationship with all existing organizations and agencies that do educational work, and with those that may be born in the future — for in this age of organization some new scheme of co-operative effort is liable at any time to be presented to a long-suffering public — that those organizations and agencies that are already struggling with the problems of religious education may be inspired and helped, and that all others may be led to incorporate into their work the religious element, for education without the distinctively ethical and religious elements is hopelessly incomplete, and even, to an extent, dangerous.

In the address to which we have just listened, among the many educational agencies there enumerated with which the new organization must come into close and helpful relations, there are three that define themselves somewhat sharply in my mind as of special importance at the present time, namely: the home, the Bible school, and the theological seminary; and of these three I desire to speak more particularly of the Bible school, an agency for religious education in which I am deeply interested, and to indicate, very briefly, one purpose which the new organization should clearly set before itself and to which it should for all time tenaciously hold.

If we study carefully the Bible school in an attempt to answer the question, "What makes the Bible school a success or a failure?" I think we shall find our answer, in the last analysis, in one word, the *teacher*. The teacher, the average teacher of the average school, is undoubtedly, as described last Tuesday evening, of limited knowledge of the art of teaching, but with an unbounded fidelity to the trust imposed upon him, with a seemingly irrepressible enthusiasm for the cause which has sustained him in the past and spurred him to render for these many years a

voluntary service to the church, the results of which can never be measured or weighed by material standards; and with a wonderful consecration of self to a task which in many cases is a thankless one, and to a work considered by many educators as beneath their notice and only spoken of with a covert sneer. The Bible-school teachers, in the face of such indifference, and even of hostile criticism from those who should have been their friends and guides, have persevered in their work and have accomplished much — not because they were expert teachers, for they were not, but because they were educators in the sense that they caused the spiritual life in their pupils to germinate, to flower, and to produce the fruitage of Christian character.

The teacher of the Bible school is today one of the strategic points, if not the strategic point, in the present situation. He has done well, though working largely without the help that might have been given to him, and that should have been given to him. And I believe that it will be the purpose of this new organization to give to him in the near future this needed and possible help.

One needs at times the perspective that distance gives to see things in their right relations and right proportions. The French commissioner of education sent over by his government at the time of our Columbian Exposition reported to his government upon his return that one of the greatest moral forces in the United States was the American system of Sunday schools; this is in reality a tribute to the faithful and earnest, though often unskilled, teacher.

But the future holds larger and better things in store for us than were ever dreamed of in the past, and that these larger and better things may be realized in the lives of the generation that is growing up before us, we need not only the earnest, consecrated teacher, but the teacher with an adequate conception of the character and

the importance of his work, and with some training for his difficult task. The new organization must not only inspire the teacher to increased activity through the presentation of high ideals, but must supply that which at present is lacking—strong, definite, inspiring leadership, and not leave him to work out his own salvation in fear and trembling. It will not do for the proposed organization to stand above the teacher and simply approve or disapprove the work he does, but it must furnish him with guiding principles for his work which shall stimulate him to undertake larger and better things.

What then shall be the purpose of the new organization with reference to the Bible-school teacher?

1. The Bible-school teacher should be helped to secure a proper equipment for his work. While it might not be wise for this new Association to prepare any course of study for teachers, a committee on teacher equipment could be appointed whose duties would be to arouse a greater interest among the teachers in their work; to suggest, possibly, various reading courses suitable for teachers in the several departments of Bible-school work; to co-operate with summer schools, Chautauqua assemblies, and teachers' institutes where instruction in the principles and methods of religious education is given; and in every way possible to seek to meet the present need for a larger body of well-equipped teachers.

2. The Bible-school teacher should be helped in his study of the lessons which he is to present from Sunday to Sunday, and in this direction a committee on reference literature could render very efficient and much-needed aid. The wide-awake, progressive teacher wants something more than is given him in the average lesson-help, and such a committee, by preparing carefully annotated lists of the most helpful books on the subjects of Bible study and religious education, with somewhat longer reviews of

the more important ones, would meet a real need and do much to advance the cause of better religious instruction.

3. The Bible-school teacher needs today a better curriculum. While it is true that a good teacher will do creditable work with a poor lesson system, and while a poor teacher will fail even with a good system, it is also true that a good teacher will do the best work with a properly prepared series of lessons.

There is a growing dissatisfaction with the present uniform system of lessons, and the demand for a graded series is becoming more wide-spread and insistent. While I do not believe it should be the purpose of this new organization—for the present at least—to attempt the preparation of such a graded series, it might undertake a study of the whole question, and as a result of such study indicate the principles which should govern in the preparation of a pedagogic course of study for the Bible school, the subject-matter to be included in such, and the methods of presentation best calculated to produce the desired results. To such a committee on curriculum might also be assigned the questions of text-books and published courses of study, they to furnish from time to time critical opinions of the value of such from the standpoint of modern thought. This procedure would stimulate and guide those who are at work on Bible-school curricula and hasten the time when the teacher would be provided with a graded series of lessons.

4. The Bible-school teacher in the average school needs a better environment in which to work. Many of our schools are poorly organized and badly managed, and as a result the teacher is compelled to work in an environment which interferes seriously with his efforts. Pastors and superintendents realize the unfortunate conditions existing, and are searching for those forms of organization and methods of administration that shall give the proper teaching environment and make their

schools schools in fact as well as in name. A committee having in charge the questions that center about organization and administration could at this time render very efficient help.

In these four ways some of the more urgent needs of the teacher could be met and a greatly needed service rendered, with immediate and permanent results.

REV. ALBERT E. DUNNING, D.D.,
EDITOR "THE CONGREGATIONALIST," BOSTON, MASSACHUSETTS

The mechanism of this proposed organization has been forecast in the address to which we have listened this morning. The spirit of it has been manifested, to the grateful satisfaction of those who hope for the growing unity of Christians. God has made a revelation of himself and of his will here as clearly as ever he has done through an assembly of his children, and the record of it will abide.

But the language in which the revelation has been made, and in which its bearings on human conduct and on society have been discussed, will be new to a vast multitude of people to whom we wish the message to come as a divine inspiration. I have attended Sunday-school conventions of every sort for more than a score of years. I have not heard in any of them a loftier strain of Christian faith, nor felt a deeper sense of a great mission to men, than I have heard and felt here. But the form of expression is that of a new era.

That religion is not a separate or separable portion of education, but that in its truest sense education is religion; that the child has in him by inheritance the principle of life of his Father, and that the law of growth is to be known and used to bring him into the likeness of his Father, in whose image he was begotten; that the end of education is the making of the man what it is in him to become and what he ought to become; that the

oracles of God are to be interpreted in accordance with our knowledge of those who uttered them, of those to whom they were uttered, and of their environment—these and other things familiarly spoken of here are as yet outside the range of thought of some millions of our fellow-countrymen.

To translate these truths into the vernacular, to do this work patiently, prayerfully, joyfully, conscious that it is a task worthy of the highest and most cultivated powers, is the work before this projected Association. This movement cannot be theological or sectarian. It must appeal for co-operation to the religious sense in men, to the sense of personal responsibility to God, to the necessity for worthy standards of righteousness essential to peaceful social and civic life, to national progress, and to the fulfilment of human ideals. We need to enlist all classes, teachers and pupils, parents and children, pastors and congregations, as well as authors, editors, and legislators. Our appeal is to everyone who would set a divine ideal before himself and his fellow-men.

The Sunday school is one, and but one, of the schools of religion. The home is another not less important. These are schools without the curricula or discipline of schools. We can no more limit religious teaching to trained teachers than we can limit parenthood to men and women who have graduated as kindergartners or as trained nurses. Our business must be carried on by taking the untrained, though not unconsecrated, into partnership to train the coming generation.

The Bible is the supreme, but not the only, textbook. God is revealing himself now, always has been revealing himself; and the record of his revelation, wherever it is found, is the legitimate record to study. Our work is to show how the historic facts of religion and its abiding principles are to be taught to all sorts

and conditions of men—to the unfolding mind and sensitive spirit of the child, to the expanding life of the youth, and to the mature mind.

No opportunity is given me here to suggest methods for doing this great service. But multitudes of earnest souls are looking to this organization to set them to work, and to tell them how to work more effectively than they are now doing. This cannot be done by a convention. It must be done by committees so constituted as to work together and to cover the whole field. Some practical direction should be given soon, which the people can understand, and can put into practice.

And under the guidance of God we may confidently expect the co-operation of the great majority of the churches and of our fellow-citizens of every name in the splendid task of guiding the religious education of the rising generation of the American people.

INFORMAL DISCUSSION

M. C. HAZARD, PH.D.,
EDITOR CONGREGATIONAL SUNDAY SCHOOL PUBLICATIONS, BOSTON, MASSACHUSETTS

One of the wisest utterances that I know of in relation to such a meeting as this was the one concerning the scope of the Convention as outlined in the circular that reached us who were to come here. This is paralleled by the utterances of President Harper in his paper this morning. Progress is assured, and no one feels any more gratified at that than do I. But there have been some pessimistic utterances concerning things as they now are, and I wish for a moment to speak in relation to them. A physician who succeeds very carefully diagnoses the disease before he prescribes for his patient. He does not make out the disease to be worse than it is —unless he wishes to prolong his visits for the sake of his fees.

We are here a convention of doctors. You will understand the allusion when I say that in this Convention with a stone you could more easily hit a doctor than a man. The principal patient that we have here before us is the Sunday school, and from some of the utterances you would suppose that the condition of the patient is worse than it is. Now, according to what has been said by some, it should present a peculiarly helpless and anæmic condition; but, instead, it exhibits an inappropriate amount of vigorous activity. There is a good deal to be hoped for still from the Sunday school as it is, and it is because there is a great deal to be hoped from it that we can be assured somewhat of the future. But those who expect that by the introduction of a new system of lessons there will be a great change, an immediate change,

will be disappointed. There is no instruction-in-the-Bible-while-you-wait plan that will ever be successful.

There is one thing that I believe, and that is that the International Lesson system will respond to the demand. I went out of Chicago some years ago on a morning train — and it is one of the delightful things in Chicago that there are trains to go out of it — when I read of the peculiar case of a man who was the victim of what the physicians called "delayed sensation;" that is, you could prick him with a pin, and there would be an appreciable time before he could feel the prick. Now, you Doctors of Divinity know what that is. You have preached to your congregations and tried to reach the conscience, and you have probed, and probed again and again, and you have not attained any response for some time. You were speaking to victims of "delayed sensation." That was the trouble at Denver The appeal for an advanced course was not then responded to; but its force, I am assured, has by this time been felt, and the next convention, in 1905, will grant what we want. It is merely a case of "delayed sensation."

FREDERICK C. MOREHOUSE,
EDITOR "THE LIVING CHURCH," MILWAUKEE, WISCONSIN

My appearance on this platform was as totally unexpected ten minutes ago as anything could have been, and I think it is an illustration of the bad effect of environment. I got into an environment of people who had the habit of talking, and I caught it.

There are just two things that I shall try to say, because these may be helpful in drawing up the scheme for future work. The first is, not to start with the idea that we are going to agree in a week on one particular plan. It has seemed to me that the tendency of the speakers was that so-and-so is undoubtedly the best way to do our work, and while we may not agree on this

today, we are pretty apt to agree tomorrow, after we have thought of it a little more. This organization, if it is really to be helpful and to be a success in the work, should not attempt to draw lines for work upon one definite and only mode of work; that is to say, the best results can be obtained in the first instance by codifying and digesting the material already in existence. It is the bane of religious organizations, of Sunday-school institutions, and the like, that the temptation is to start out by producing something new.

I knew some time ago an organization for Sunday-school work in the East that began by appointing a committee to get up from the start a new course of text-books that was to cover every conceivable line of thought in connection with religious work. They appointed their committee, consisting of more or less eminent men, and that committee actually did the work and published the text-books, and I think it would be difficult to find a more useless series than was the result. Why? Because great books are not produced in that way. A committee, to begin with, is the very worst thing to produce a work. The man who has the work at heart can produce it, but a committee foreordained cannot. So then, if we take for our first idea the thought of collecting what is already in existence, and issuing a list of them perhaps on a digested plan, saying that if you want graded systems of such and such character, you will find this and this already in existence, that will be the first work to be done.

The second work is to find a pivotal point, if possible, in the instruction to be given. What is the chief thing, the essential element, in Bible teaching? I am not here to tell it, but if you can, by correspondence or otherwise, obtain a consensus of opinion as to what, from Genesis to Revelation, is the pivotal point of the Bible, and can then get that into circulation, you will find that much

better results will be achieved in Sunday-school work. Let me suggest here such a work as Professor Butler's *How to Study the Life of Christ*—not because there may not be limitations to that work, but because it shows an attempt to grapple with that subject, to lay your finger on the exact point that is the pivot of your teaching.

REV. CHARLES W. PEARSON,
PASTOR UNITARIAN CHURCH, QUINCY, ILLINOIS

I wish to say a word to this great Convention, and I am embarrassed in doing so, because I do not feel at liberty to say the thing that is most in my mind. [Cries of "Say it! say it!"]

Well, under this authorization I will say it, and I say it in all charity. When a watch-spring is broken, the great thing to do to make the watch go is, not to polish the case, but to get a new main-spring. I believe that, so far as there is any paralysis in the Christian church today, it is due to an incredible theology. What we need is to get down to the basis of what we really believe. You know the little girl defined faith as "believing what everybody knows is not true." Now, I will not say anything more on that particular line.

There is a beautiful motto of the Evangelical Alliance: "In things essential, unity; in things non-essential, liberty; in all things, charity." It is a very appropriate sentiment for this day, the birthday of Abraham Lincoln, who uttered that great parallel sentiment: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us go forward."

This Convention is too large and too heterogeneous, and the time of its sessions quite too short, for it to define a program in detail for Christian belief or Christian action. We may, I trust, at any rate all believe in the creed of Jesus: "Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

John Wesley, in the early days of Methodism, used to ask his fellows: "What shall we teach this year?" Not meaning what new truth was there, but what truth needed special emphasis at that time. I should like to suggest to this Convention another, a second text: "The letter killeth, but the spirit giveth life." We must appeal from the past religious consciousness to the present religious consciousness. We measure wheat by bushels; we measure cloth by yards; but when we measure the distance of fixed stars we have to take the diameter of the earth, or even, still better, the orbit of the earth, as our parallax. If we are to measure the Bible, we must do it by the greatest measuring rod there is—by all science, by all history, and, most of all, by conscience, the present religious consciousness illuminated by the Holy Spirit.

REV. PHILIP STAFFORD MOXOM, D.D.,
PASTOR SOUTH CONGREGATIONAL CHURCH, SPRINGFIELD, MASSACHUSETTS

I should not appear a second time upon this platform, but there is one word I should like to say. The minister's wife was late to church—a very unusual thing. She came to the door, and, as she saw the people coming out, she said to her husband: "What, is it done?" He replied: "No, my dear, it is said; it remains to be done."

It will be somewhat so when we close this Convention. And yet this will not be wholly true, for the true thing said is an achievement, it becomes a solid fact of which men must take account in the world; and it will be so here.

Now, the one suggestion I have to make is that we pastors, when we go home, go simply to tell the people about this Convention. Every man is full enough of it

to speak effectively and instructively with only a little preliminary meditation — which he can find on the railway if he has to go as far as I do. And he can do this, whatever may be his congregation; because, in the first place, this movement is progressive, it is a forward movement. Second, because it is conservative; that does not mean that it is a backward movement. If you stop to think of it, there is really nothing conservative in this world that is not alive. We have been in the habit of calling dead things conservative, but death is dissolution; a graveyard is not a conservative place, save for the tombstones. The vital thing is the conservative thing, and this thing is alive; it is at once progressive, and conservative of all that is good in the past. Third, because it is comprehensive. I think if I had had a doubt about the modern inspiration of the sincere man, it would have been removed by the consideration of this one fact of the marvelous comprehensiveness of this scheme without being at all vague or mystic. It sweeps the circle; there is room enough in it for everybody to work.

And, then, in the fourth place, it is co-ordinated. This is what we have needed. We have our brain filaments, multitudinous brain filaments, but they are all at odds. Now we are bringing them together for coherent thinking, for definite purpose, for the great result of achieving in human society the kingdom of God. I believe it is a time for devout and humble thanksgiving for this movement.

REV. A. WELLINGTON NORTON, LL.D.,
PRESIDENT SIOUX FALLS COLLEGE, SIOUX FALLS, SOUTH DAKOTA

I should like to say a word of hopefulness on this occasion. Although at present at the head of a denominational college, my earlier years were occupied with questions touching the supervision of the public schools, and I believe that there is no institution in our land that is of more vital importance than the public school.

The home has been assumed to exist everywhere, but in fact the homes are not so numerous as the places where people stay over night. Then also there are five days in the week in which the child is directly under the influence of the teacher in our public schools, and this makes the public school very important. We should remember that the question in the public school is not between religion and non-religion, but between religion and ir-religion; there must be one or the other.

I am sure, from my knowledge of the training of teachers throughout this country, that there is a broader outlook and a greater hopefulness than our speakers yesterday, it seems to me, expressed. There is not a man who has the responsibility of training teachers but gives a broad outlook upon this very question that we have before us. Let me indicate the outlook that is given to those teachers: The school is an institution whose object is the betterment of human life, physically, intellectually, and spiritually. Have we any broader outlook than that here this morning? It seems to me not; and these impressions, made on the thought of our teachers in all the training schools, may be transferred to the pupils by the inductive teaching of morals. That I know is feasible, because I have seen it tried over and again among students three-fourths of whom were Roman Catholic. By skilful teaching the great ethical principles of the Bible may be developed in the children's minds, such as: "All things whatsoever ye would that men should do to you, even so do ye also unto them;" and, "Thou shalt love thy neighbor as thyself." The public schools are ready for a work of this kind — not the teaching of theology or dogma, or putting mottoes on the walls, but the bringing forth in the human heart of that truth which the human heart always recognizes, namely, God and his love.

DIRECTOR EDWARD O. SISSON,
BRADLEY POLYTECHNIC INSTITUTE, PEORIA, ILLINOIS

What we want is co-operation; and the greater constituent of co-operation is not a common aim, usually, but mutual sympathy. The common aim is more easily had than the sympathy. The present conflict in religion is not a conflict between denominations, but rather that struggle which has sometimes been called "the conflict between religion and science," in other words, between that human activity which aims at testing facts, which we may call science, and that which aims at applying facts to life, which we may call religion. Now, the man who has given his attention largely to testing facts is likely to feel, unjustly, some contempt for the emotional or religious nature. And the man who has given his attention more largely to applying facts to life, to religion and emotion and sentiment, is likely to feel — and in many cases does feel, as we all know — a great deal of suspicion of the man of science.

It seems to me that the greatest hope of this Convention is to bring these two spirits into unity; to show the man of science that to test facts without applying them to life is dilettantism and sloth; and to show the religious teacher that to apply ideas to life without testing them is giving to the patient poison out of a bottle labeled "medicine."

REV. C. R. BLACKALL, D.D.,
EDITOR OF PERIODICALS, AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PENNSYLVANIA

This Convention has been a series of surprises. When I came to Chicago to attend its meetings, I supposed that if we had two or three hundred people who would come together to consider the great questions propounded, we should count it a great success. My first surprise was in the Auditorium, when I looked out upon that vast congregation; my second surprise was yester-

day, as I came into the morning session; my third was in the afternoon session, and my fourth in the evening session. A further surprise in regard to this Convention is that, as in the Denver International Sunday School Convention there was an absence of the elements which in so large degree form this Convention, we have had present so large a number of the representative and influential educators of this country.

I desire to warn this Convention of a possible danger: there will inevitably be a decided difference of opinion in regard to what has been done and what the new organization proposes to do, and I plead in all sincerity that the management shall be willing to go a little slow, if necessary. As President Harper well said this morning, we cannot revolutionize — he did not say these precise words but that was the import, as I understood him — we cannot revolutionize this world in a very few months; we might as well understand that we must work for the future rather than for the immediate present. If we do that, if we are willing to take one step at a time, and not overstep our ground, we shall make greater progress than if we attempt to cover the whole field at one stride.

This, then, is my appeal to the Convention, that it shall be in large degree conservative, to wait and to abide its time, to expect that there may be misapprehension — and not only misapprehension, but sometimes misstatement with regard to the purpose of the Convention and its outcome; and that we abide God's time for the successful accomplishment of what I believe he has set this great body to do for the advancement of Bible study in this country.

SIXTH SESSION

PRAYER

REV. ERASTUS BLAKESLEE,
EDITOR "BIBLE STUDY UNION LESSONS," BOSTON, MASSACHUSETTS

We thank thee, our Heavenly Father, for this Convention. We thank thee for the spiritual power with which it has been pervaded, and for the lofty impulses which it has brought to us. We thank thee that so many hearts have joined together in one common cause. We have worked in our several places with such faith and patience as we could command, and now we are to go forward unitedly unto larger things. We thank thee, O God, that thou dost guide the affairs of thy church — that when men seeking to do thy will are at their wits' end, not knowing what to do, when they are diverse in counsel and do not see how they can come together, thou dost take the matter in charge, and in thine own good time dost open the way before them.

As we come to the closing session of this Convention, we would praise thee for what we have heard and seen while here, and would ask that thy blessing may go with us as we separate. We shall continue the work that thou hast given us to do; and, as soldiers on the battle-field are filled with new courage at thought of the fellow-soldiers on their right hand and on their left, so we shall be encouraged for our future work at thought of this multitude who are striving with us to bring men to a better knowledge of thy Holy Word.

We thank thee, O God, for the faith which thy people have in thy Word. We thank thee that they know from their own experience that in it are the fountains of life. We pray that the influence of this Convention, and of

the organization that may be established this afternoon, may be very potent for the opening of this Word to the children and youth of this generation. Grant thy blessing upon what is done here at this time. Grant that in all the future of this organization there may be no selfishness or self-seeking, but that its members may be filled with brotherly affection one for another, and with a sincere and earnest purpose to aid one another in doing thy work.

Our Heavenly Father, we pray that by our united efforts the majesty of Christ's presence in the world may become more and more apparent. We pray that his love and gentleness, his righteousness and power, may pervade the hearts of men more and more, until the whole earth shall be filled with his glory.

We are glad to commit this great cause into thy care and keeping, asking that thou wilt use us as thy instruments to carry out thy purpose in bringing the light of the knowledge of the gospel of Jesus Christ, thy Son, to the hearts of those who need it. We ask these things in the name and for the sake of him who died for us, to whom, with thee and the Holy Spirit, be praise forever and forever. Amen.

THE RELATION OF THE NEW ORGANIZATION TO EXISTING ORGANIZATIONS

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The purpose of this paper is to discover the relation of the new organization to existing organizations, in the light of its scope and purpose as described this morning by President Harper. With the contents of that paper I am in heartiest agreement. Nothing could be truer than that the organization that is really needed is one that shall not confine itself to Sunday schools, but one that shall in a very true sense correlate the existing forces making toward improvement in religious education, form them into an effective unity, and become thus the means of inducing co-operation rather than competition. The relation of any new organization dealing with religious education to organizations in the same general field will naturally be determined by the purposes and scope of its work. Were its scope other than that described by President Harper, it would be a rival concern rather than a clearing-house; and it is from this point of view of co-operation, conditioned by careful and conservative examination and inquiry, governed by a spirit of deepest devotion to the heavenly Master, that any decisions must be formulated.

1. The relation of the new organization to the American Institute of Sacred Literature, and the Council of Seventy.

In view of the resolution passed by the Council of Seventy at its meeting on Tuesday afternoon, no discussion is here necessary. We owe it, in large measure, to the Council of Seventy that this Convention was called.

But this Convention is larger in scope than the parent that has given it birth. It is but just that the child should be allowed to have its own life and history. The relation of the new organization to these existing organizations will be that of co-operation, no more and no less than that which is possible for other organizations of the same general class.

There are many correspondence schools which are seeking to interest and to direct persons in the study of the Bible. There is need for some correlation of their efforts and for the frank discussion of the ideals. Each appeals to its own constituency, and there should be no rivalry between them except rivalry for service. In all departments of the new organization there should be given an opportunity which has never yet been accorded for the friendly and helpful exchange of ideas. If the new organization were to do nothing more than to place upon a genuinely scientific and practical basis the whole matter of instruction in religious matters by correspondence, it would deserve the heartiest gratitude of the American public. Today as never before is education being brought by correspondence schools to every corner of the United States. It is fitting that as technological, literary, historical, and other forms of instruction are brought to the great American people, there should be carried with them, in equally effective, or if possible in a superior, way the correspondence lessons dealing with religious truth. The American Institute of Sacred Literature, as one of many which are endeavoring to bring about this sort of education, deserves gratitude; but from this new organization it will receive no more consideration than would be given a society of the same sort doing similar work under a different name.

2. Relation of the new organization to the International Sunday School Association.

It should be said as definitely as possible that the

new organization should by no means be antagonistic to the existing Sunday-school organization, whether as represented by the International Executive and Lesson Committees, or by the great organization which has grown up about the uniform system. We do not understand that it is generally held by representatives of this system that the adoption of the uniform lesson is necessary for loyalty to the Sunday-school organization as it exists in cities, states, countries, and the world. So far as we know, there are schools everywhere which do not use the uniform lessons, but which are loyal members of the local Sunday-school associations and whose superintendents are among the most earnest promoters of Sunday-school work of this sort. Should any Sunday school care to adopt a thoroughly graded system of lessons, there is no reason why it should not do so, and there is every reason why it should remain loyal to the wonderfully efficient organization which has done so much for the cause of the religious training of the young.

It should also be said very distinctly that, as this new organization is in no sense to be co-ordinate with the International Sunday School Association in scope and purpose, so in actual work its office should be that of the assistance of existing Sunday-school operations just in so far as circumstances render it desirable and possible. In many particulars it might conceivably be of great service to the present Sunday-school movement in assisting in its investigations as to a curriculum, in its stimulation of interest in religious education, and in the rendering of substantial aid to the efforts of organization already made. For it to regard itself, or to be regarded by others, as occupying any other than a place of co-operation and assistance to Sunday schools and the present Sunday-school movement would be most unfortunate. Its purpose should be, and, if we can understand what is outlined, the purpose is to be fraternal and positive help. It

will seek to preserve the Sunday school, and to increase its religious effectiveness, both in the way of the conversion and in the way of the Christian nurture of young souls. Farthest possible from it will be a desire to substitute education for spiritual life, or methods for prayerful, consecrated interest on the part of the teacher in the young lives with whom he has been intrusted.

A word may be in order here as to the relation of the new organization to the various houses engaged in publishing Sunday-school literature. In my opinion, this relation should be that of absolute independence. Officials of such houses, whether private or denominational, should not be included in the lists of officers and directors of the new Association. Publication is a business by itself, with enormous financial interests at stake. The new organization should keep itself absolutely free from any entangling alliances which will put it under obligation to any publishing establishment. It should be free to recommend to any school desiring its advice the publications of any house or houses. In no other way will it be able to serve the broad interests for which it stands.

3. Its relation to the various Young People's Societies.

It may be an immense help to such organizations, both in stimulating them to emphasize the educational features of their work and in assisting them to place those features upon a more effective basis. In my opinion the educational possibilities of Young People's Societies, both in practical and in literary lines, have never been fully utilized. It is not at all beyond the range of possibility that by the assistance of some great unifying Association, which stands above all petty rivalries, the educational features of the Young People's Societies may be so developed, and so correlated with Sunday-school work, as to become vastly superior to its present status.

4. The relation of the new organization to the churches.

Ideally the ecclesiastical relations of the new organization should be as wide as Christendom. Its services should be extended to every association of Christians that desires to utilize them. In no sense is it to be regarded as a rival of the various educational boards of the different denominations. The work which they are undertaking is in almost every case not that which the new Association is fitted to undertake. But within one or more of its departments, it will be possible for the representatives of the different denominations to confer with each other and to arrive at a new appreciation of each other's point of view and interest.

To limit membership in the new organization in any way by credal tests would be unwise. It is Christian, and anything Christian cannot be foreign to it. And yet its functions are to be something more than the mere academic discussion of religion. Education is a matter of life and not of speculation. What is needed is not a new parliament of religions, but an association of religious workers. The sessions both of the Association itself and of its departments should be marked by a practical spirit. It must help things to come to pass. But these things which are to be brought to pass are not merely educational. Pedagogy has no tricks to teach, and teachers — of all men — must be sincere.

If the Association, thus co-operating with the churches, thus gathering into itself representatives of all Christendom, can magnify that function which is so obviously its own, namely, the development of religious education, it will be rendering untold aid to the development not only of Christian unity, but of a Christian society.

And now, my friends, let me add, all these things will not work without the Holy Spirit; there and there alone is our trust. It would be idle and profane to submit so much apparently mechanical invention and plan for its working without lifting our prayers to Almighty God,

saying: "Come, Holy Spirit, Come." Nothing but life will truly relate any organization to any other organization. There is no source of life and no guarantee of life to us save through the Holy Spirit. We must have divine life to fit to needs of human life the great institution called the Sunday school, whose history we honor, and whose existence and hopes we regard as one of the proudest testimonials to the work of the Spirit of God in the past and in the present. The Sunday school of the church of God is here to stay. If, in the light of a more deeply Christian faith and pedagogy, it needs readjustment, then it shall be readjusted, as it has been readjusted, in the house of its friends, not in the camp of its enemies. If any readjustment shall come, as readjustment will come, as the hope and promise of readjustment have come, they shall come because we believe thoroughly that it is as necessary to be spiritual as it is to be scientific.

No man in his senses, no man under the touch of the Spirit of God, would for a moment believe that here we could lose sight of that great fact, the law and process of Christian evolution. A man said to me yesterday: "Why do you not make this thing so scientific as to teach the doctrine of evolution?" We are doing better than that for the true doctrine of evolution; we are trusting the fact of evolution by rejoicing in the blade and the ear, but we have not expected the ear to come from anything else but from the blade, and we believe the full corn in the ear will come at last out of all that preceded it. Not out of new and superimposed inventions, but out of all that we have grown and gained in the past, shall we have the rich things of the future.

We must not distrust Christ's method of coming to larger things through and by use of what we have. We are serving, in this Convention, the great Master who, by his eloquence and tenderness and love, once wooed men

and women far from their homes, and they were hungry at eventide. Always it is a false, and especially at such moments treasonable, relationship to Jesus that says to humanity: "Go to your homes and get bread in the eventide."

Brethren, the Christian church and the Sunday school are responsible for the creation of new wants, great demands, awful thirsts, and even noble hungers in the human soul. The church will be the church of Christ when she stands ready to obey his command, "Give them to eat." We must obey this method. Never until we are willing to take our five loaves and two fishes and put them into the hands of Christ, and behold the amazing miracle wrought by which the five thousand wants were supplied with such a slender store, shall we be able to call ourselves truly his disciples in any crisis.

We know this is the way Jesus works in human progress. This is the anniversary of the birth of Abraham Lincoln. There were little conventions long ago that began sounding the music of the hearts of men who were desiring to save the Union. They had only five barley loaves and two fishes of faith. Did they have power to save the Union? Not they alone. That great movement got into the living hands of Jesus; five thousand wants were satisfied; the Union was saved; but more, twelve baskets full of broken pieces were gathered up, for better than saving the Union was the washing of our flag clean of the stain of slavery and so making it worthy of the air of heaven. And here, today, we are gathered in the presence of forces that come crying to us, asking that we shall embody the great Master, that we shall not be able to do anything with these things but by the power of the Holy Spirit.

Shall we oppose machinery with machinery? I believe in organization; I would learn it from our enemies, if I could not learn it elsewhere. Let me read you, for example, from the constitution of the "Bohemian Free-

Thinking Guards," representing hundreds of thousands, whose system of education we ought to know about in order that we may fully garrison our own:

> It is the duty of the organization committee to build up a purely atheistic doctrine founded on science; to aim to unite the free-thinking societies; to keep children away from the superstitions of the Christian faith; to use the free-thinking press of the land to resist all attacks made upon free-thinking societies; to see that all books and novels and stories of Christianity are removed from the libraries. The Free-Thinking Guards is an association, and represents an organization which is not only defensive from the attacks of Christians, but is aggressive in teaching free-thinking principles and bringing up our children in those principles; and we must not allow our children again to fall into the grasp of religious superstition.

I could read here today platforms, constitutions, and the declarations of societies such as would indicate the most terrible unity of our foes. Here is an American child, he may be the son of foreign-born parents; by and by he is to vote; it is his father that tells us that the Bible shall not be read in the public schools. How shall we oppose these things? By a cold engine, beautiful and bright, polished to the last degree? No, we shall connect the engine with the boiler, we shall put under the boiler the fire divine; by and by there shall be movement, by and by there shall be achievement. We may either have a Babel here or a Pentecost. At Babel they who gathered together were of one language. They builded their tower toward heaven; it was man trying to connect with the skies. It ended in confusion. At Pentecost they were of all languages, they sought from heaven a connection from heaven to earth. Each at last understood the other. It is a shorter distance for God to come from heaven to earth than it is for man to get from earth to heaven. Here today, of all faiths, of one accord, in one place, our prayer, our pleadings, until at length we are answered, should be: "Come, Holy Spirit, come!"

DISCUSSION

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I am to discuss only so much of the matter before us as concerns the relation of the new organization to organized Sunday-school work, specifically to the International Sunday School Association, on whose Executive Committee I have the honor of serving. I do not, however, officially represent that committee, or speak for it, or for anybody, except myself and those who may agree with me.

The International Sunday School Association is, in associated capacity, the million and a half men and women who are actually doing the Sunday-school work of which some of us were talking last evening. The new organization must reckon with it in the way of courtesy, having Christian regard for its prior occupation of a certain area of the Sunday-school field. The new organization must reckon with it in wisdom, to make itself of the largest use. For these million and a half of actual Sunday-school workers are the very people by whom the theories and plans of the new organization must be tested and carried out, if they are to be of any practical use.

The relation of the new organization to the International Association may be expressed, I submit, in two general propositions:

1. The utmost care should be taken in formulating the meaning and mode of the new organization not even apparently to antagonize present organized Sunday-school work. There is no need of doing so, the field of religious and moral education offers enough untilled and untouched areas for abundant present occupation. It

would be a mistake, in a day which demands economy of force and the prevention of waste in spiritual as well as physical processes, and whose religious watch-word is "federation." No doubt the result would be some disintegration of present organized work, but the work of the new organization would be more seriously affected. To wound the feelings of our brethren, to bar out from co-operation with us a multitude of people as anxious as ourselves for a great forward movement in religious education, to make a schism in the hosts of those now united in Sunday-school work, these things are neither wise nor Christian.

And yet we may not conceal from ourselves that they are likely to result, if the new organization, turning away from other and unoccupied fields, enters what, by the consent of eighty per cent. of those who are doing the Sunday-school work of the continent, is the province of the International Sunday School Association; or, to be more frank and specific, if the new organization includes in its program the preparation and advocacy of general schemes of Sunday-school lessons of its own, in opposition to the International lessons. I hold no brief for those lessons: I am making no argument for them or for the International Association. I simply state, in the frankest way, as the occasion demands, a situation and an outlook as they appear to me.

2. The relation of the new organization to the International Sunday School Association should be one of co-operation and help. The great company of associated Sunday-school workers have no foolish notion that they have reached perfection. They greatly appreciate their own need of help, especially upon the educational side of their work. Only in frankness it should be said that they do not conceive this as the only, or even the chief, side of it. They desire to have set before them educational ideals that will fit into the larger conceptions they

hold of the service committed to them. They would like to have put within their reach the assured results of the scientific study of childhood. They realize that a great weakness in their work is the lack of trained teachers, and will eagerly welcome means and agencies that will secure such teachers. They feel the need of expositions of Scripture which, being true and scholarly, shall yet be keyed to their use. They are greatly anxious for a generation in the ministry of men who know the English Bible and can teach it. They would like more light on specific adaptations of the record of divine revelation to the progressive stages of mental development. They are waiting for an agreement of experts on the proper range, material, and method of advanced courses in Bible study. For these, and for a multitude of other things, in regard to which they cannot wisely, in their associated capacity, make or indorse experiments, they will be glad of the co-operation and help of the new organization, which is competent for these very things. In return they will give it, what it must have, if it is to amount to anything, and what it can find nowhere else, the advantage of their numbers, their enthusiasm, and their organization, in utilizing the fruits of its labors, in the broad fields of related opportunity that are waiting.

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The urgent request to take part in this discussion, I could not well decline, yet my contribution to it will be, I fear, quite scant. Walter Bagehot in that wise and witty book, *The English Constitution*, in which he united the insight of Aristotle with the humor of Swift, contrasted the literary theory with the actual working of the British government. We may apply his method to every organization, even the unborn one around whose cradle we linger expectant. The literary theory of it

can be stated easily: It is to be an organization of Protestant Christians whose purpose shall be to co-ordinate and illuminate all agencies that are or may be employed in religious and moral education. A splendid enterprise, surely; daring, difficult, and fraught with some danger and more opportunity.

But the history of all organizations shows their actual working to depend, not upon the literary theory of them, but upon the character of their members, their machinery, and especially of their managers. This is the story of cities, churches, corporations, combinations, from the days of Moses and Solon, to the days of Morgan and Mitchell. A body of Protestant Christian educators! Would that the time were ripe for an organization comprehending also the Catholic and the Jew! These may insist upon excluding themselves; yet questions of religious and moral teaching in state universities and public schools can never be thoroughly or effectively discussed without their co-operation.

Organized then, actually though not formally, within Protestant Christian boundaries, the membership of the body must needs be a comprehensive one, if the aims presented are to be achieved. To this end its activity must, in my judgment, be limited to discussion and the formal expression of opinion upon vital matters. Pascal used to say that much of the mischief of the world resulted from the fact that so few men could sit still and think. The strenuous American has no little of the passion for applying green theories long before they are dry. It is easy to repeat resonant phrases like "the established results of modern psychology, modern pedagogy, and modern Bible study," or "the present status of biblical, theological, ethical, psychological, pedagogical, and scientific knowledge." But I fancy that it will take any comprehensive body of Protestant Christian educators some time to agree as to just what are these

"established results" and this "present status." Not a few of us may regard propositions as "established" that have been challenged and contradicted by recognized intellectual giants; and not a few of us might be tempted to engage in an active propaganda of just such propositions. If, therefore, this new organization is not to dwindle to a clique of propagandists, it must abandon all ambition to control, and must limit itself to the more difficult and yet more important task of enlightening and inspiring existing agencies.

Next, as to the machinery and management. Be the membership ever so comprehensive, the machinery might be so constructed and the management so composed as to direct the influence of the whole body to the inculcation of the theories of an aggressive minority. One who stands ready to reason on the same platform with the Catholic and the Jew need hardly say that he shrinks from discussing no view of the Bible and no theory of moral and religious education that any serious thinker may espouse. But an organization can be so constructed as to be easily usurped and easily wielded by a group numerically small. We have, therefore, reason to congratulate ourselves that the constitution offered for our adoption will hardly permit its use for the exclusive circulation of ideas that many would regard as spurious science and clipped Christianity. Yet even this constitution will require care and catholicity of management, if the organization is to be a light to illuminate the whole house. Take, for instance, the suggestion as to lists of books. Surely it would be a great calamity if this should by any oversight develop into a censorship, into an inverted *index expurgatorius*, in which books may be condemned by exclusion. Silence is often the most effective persecution. The horizon of a censor may be dangerously broad or pitifully narrow, and in either case, the existence of him is a calamity.

Assuming though, as the proposed constitution warrants us in doing, that the new organization is to be a lamp and not a rod, an organ for illumination, for the study of contemporary conditions, for the solution of urgent problems, for the perfecting of principles and the presentation of methods, it must quicken and invigorate, as light always does, every living agency for moral and religious education upon which it shines.

I take it that it will produce its effects upon the sixteen agencies enumerated in the constitution, chiefly by its direct influence upon two classes, the minister and the teacher.

1. The minister. It is surely high time that the minister recognized his teaching function to be the superior, if not the supreme, one. The pulpit orator, with his elaborate oratorical displays, can be spared, if the disciple of Jesus will learn to teach the people. And whatever we may think of their practical application of it, our Roman Catholic friends are far from wrong in their contention that the Christian ministry has a responsibility for what is taught in the home and the school and the library and the magazine. Let us hope, then, that this organization may lead ministers, and the teachers of ministers, upward and backward to the older ideal of ministerial responsibility for education, at the same time reconciling this ideal with the liberty and intelligence of modern society.

2. The educator. As the pastor needs to be a teacher, so the teacher needs to be a pastor. It is easy to recognize nowadays the eagerness of the educational doctrinaire and of the professional pedagogue to urge their methods and their asserted discoveries for immediate and universal adoption. But this organization will fail of one great result if it fails to expand the educator and to contract his phylacteries. Even the teacher of the university, rather let me say "especially" the teacher of

the university, has something to learn from the deep love for the pupil shown by those whose methods he coldly criticises. It is not the scientific method after all that will save our children; it is wisdom working by love; it is "truth in the inward parts," exemplified in pure speech and noble thought and gracious conduct; it is the moral earnestness and unconquerable love without which ethical maxims and even improved catechisms are sounding brass and tinkling cymbals. It is quite as necessary to spiritualize the intellect as to intellectualize the soul. And above all knowledge and all methods for its acquisition, the wiser thinkers of our time still discern that faith and hope and love which are the conditions of all further progress.

It is time to recognize one baleful influence of specialization (analogous to that pointed out by Adam Smith in the division of labor)—the reduction of the man to an expert manikin, who becomes all the more baleful when he is regarded as an object of worship. There is no education equal to familiar intercourse with a master-mind and a divine spirit. I shall never forget the touching tribute paid by Helmholtz to his great instructor, Johannes Müller. Quite recently, one equally noble has been paid to Eliphalet Nott by his former pupil, Stillman. Is this type of educator to vanish altogether? Are the Titans once more to conquer the Gods? It smacks of cynicism, I know, to say, as Walter Bagehot did: "The trouble with men who write books is that they know so little." But the paradox is instructive in spite of its exaggeration. Not a few educators are painfully ignorant of the souls that they are making or marring; and, what is even worse, have no interest in them except as pegs upon which to hang their erudition or their theories. Teachers of this type are more absorbed in the making of books and the exploiting of ideas than in the perfecting of their disciples, or of themselves; forgetting

that the chief glory of the universities is to be *mater virorum*, the mother of men.

This organization will, I hope, awaken in the modern educator that reverence for his pupils which has inspired great instructors of every time, and out of which has proceeded everything of real value in our present pedagogy; so that he will aspire to become, not merely a cistern of erudition, but a fountain of wisdom; not merely or mainly a phonograph of up-to-date ideas, but living word, living thought, living truth. This organization, then, like an ellipse with two foci, the minister and the teacher, will embrace every existing agency for moral and religious education within its radiant sweep, vitalizing all of them in proportion as these two increase in light and in love.

L. WILBUR MESSER,
GENERAL SECRETARY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHICAGO, CHICAGO, ILLINOIS

The Young Men's Christian Association is an interdenominational movement for the Christian culture of men. From the beginning, the Association both in policy and practice has made Bible study basal. Obscured at times in the public mind by the acquirement of material resources and by the multiplication of phases of effort, Bible study in the Association has nevertheless made rapid and continuous advances. The present significance and power of Bible study in the Young Men's Christian Association as a factor in religious and moral education is well understood. The courses of study have been increasingly thorough, progressive, and scholarly, in each case adapted to the capacity and interest of the men served.

An organization engaged so largely in Bible instruction must needs have close working relations with movements looking toward the extension and improvement of such instruction. From such an organization as this

Convention hopes to establish, the Young Men's Christian Association should receive substantial benefit of at least five kinds:

1. Thorough courses of biblical study which embody the results of conservative, reverent scholarship as regards both the text and its interpretation. The largeness of use which these courses will have will depend on the nicety of their adjustment to the men and methods of the Association.

2. Through the discovery and training of qualified instructors and lecturers. The Association will naturally and of necessity give heed to the recommendations of such an organization regarding men to instruct Bible classes or groups in city, college, railroad, or industrial associations, or lecturers for the numerous conventions, summer conferences, and the schools for training Association secretaries.

3. Through the stimulation of a public demand for religious and moral instruction. Through the advantageous relations of this organization with the religious and secular press, through conventions like this, through printed matter and the services of lecturers, public attention will be arrested and a desire for scholarly instruction created among young men which should increase the volume and effectiveness of Association effort.

4. Through the definition of common Christian truth. Since the Young Men's Christian Association seeks to base its entire religious work upon those great essentials of Christian truth held in common by the evangelical churches, and as it is not the province of the Association to pass upon controverted questions, the Association should receive a peculiar benefit from the work of such an organization as this, which we assume will be able to reach substantial agreement as to the settled essentials of Christian truth which should be the foundation of the religious education of young men.

5. Through the promotion of co-operation in procuring material and in devising methods of special value to the Association in its work for the physical, mental, social, moral, and religious betterment of boys and young men. The Association as a supplemental force to the home, church, and school, must know and apply the accepted results of scientific investigations in those spheres which relate to its work.

It is understood that the organization to be here formed will be made effective by the recognition of existing agencies through which higher ideals and improved methods of biblical instruction may be largely promoted. The relation of the Young Men's Christian Association to such a national movement for the promotion of moral and religious education, directed by consecrated Christian educators, representing the great religious denominations, should be that of hearty and practical co-operation; while its wide experience and broad field should make the Young Men's Christian Association a helpful factor in the promotion of the objects of such an organization.

REV. WILLIAM F. McDOWELL, PH.D., S.T.D.,[1]
SECRETARY OF EDUCATION, METHODIST EPISCOPAL CHURCH,
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It is not altogether easy to contribute to a discussion which one has not heard even in part. It is especially difficult to make useful suggestions at the end of a Convention which one has been prevented from attending. Profoundly sympathizing with the spirit and general purpose of the movement now begun, I beg to offer the following suggestions with reference to its relations to existing organizations. I am conscious, however, that much of what I say, since I have not heard the discussion that has preceded, may be altogether commonplace or entirely wide of the mark.

[1] Dr. McDowell was unable at the last moment to attend the Convention, and therefore sent this address to be read in his absence.

1. I am sure we can afford to take plenty of time to adjust ourselves in the most helpful and fruitful way to existing organizations. Haste might easily work delays. We must recognize gratefully what these organizations have done. We cannot be so conscious of their faults and failures as to ignore the great service they have already rendered to the cause we seek to promote. We are not coming upon a field which is wholly unoccupied. We are not beginning our work of religious and biblical instruction *de novo*. Our movement must make its place in the historic development with which we are familiar. I am sure, therefore, that our first effort must be to work such reforms as seem wise, and to effect such improvements as may be desirable and possible, *within* existing organizations. We have to remember that these organizations are for the most part the creations and servants of the churches to which we belong, and that our new organization is not formed with the purpose to supplant those already doing more or less perfectly the work of the churches, but to assist and supplement them.

2. I think our preliminary task (which possibly has been achieved before this paper is presented) is a definition of what we propose to do. It is quite possible that an exhibit of what we have to offer will prove so attractive to many existing organizations that we shall not be under the necessity of defining our relations to them at all. A definition of the relation seems to me the last thing, rather than the first, except so far as to declare our spirit and temper toward all existing organizations. Many of them are conscious of the very things that have drawn us together. Many of them unquestionably are waiting for the exhibit of what we propose to do, and the proofs of what we can do; and are waiting in a condition of readiness to accept promptly and gratefully all possible help from every possible source. I am quite certain that this is true with reference to the

colleges and the Christian Associations, of which I may properly speak. These have been for several years seeking the best methods and adopting them as rapidly as they could be found. It will be the very strength and opportunity of this movement that it finds within the colleges and the Christian Associations so much splendid material ready to its hand. An exhibit of genuine worth will find quick and grateful response in these quarters.

I am certain that the most difficult and delicate relation will be that to be sustained between this movement and the International Sunday School Association. Here too we must thankfully and fully recognize the excellence and extent of work done under many difficulties through many years. Anything immediately radical or revolutionary or pre-eminently academic would doubtless defeat the very purpose we seek to promote.

3. I offer finally a single practical suggestion: that there should be appointed a general committee, thoroughly representative in its character, which might be called a committee on relations. This general committee might be divided into special subcommittees on relations with the various bodies; one subcommittee on the relation to the Young Men's Christian Association; another on the relation to the Young Women's Christian Association; another on the relation to the International Sunday School Association. Such committee and subcommittees ought to have the benefit of all the declarations which may now and immediately hereafter be made, as to the amount of assistance this movement proposes and is able to render; and also of the way in which this assistance can be rendered to the organizations interested, and through them all the churches which we propose to serve. In other words, it seems to me that our wisest plan is not to define in a hard and fast way the relations upon which we must insist, but to seek in an altogether fraternal and

Christian way to develop the relations which we desire. It will surely be wise for us to move along the lines of the least resistance, establishing easy and good relations with the various bodies as rapidly as it can be done. We must remember that there are many interests involved. We must also bear in mind that there are possibly other points of view which must be fairly considered. We ought to count ourselves fortunate if we are able to establish at once the kind of relations we seek with only a part of these organizations. If we neglect existing conditions while seeking ideal ones, we are almost certain to produce nothing of value. Therefore, it seems to me, we must recognize the importance of the unmistakable declaration of what we wish to do and are able to do, and the value of such a committee on relations as I have indicated.

RICHARD MORSE HODGE, D.D.
INSTRUCTOR IN BIBLICAL LITERATURE AND METHODS OF TEACHING FOR LAY WORKERS, UNION THEOLOGICAL SEMINARY, NEW YORK CITY

The relation of the new organization to existing organizations is that of headship, and headship in the Pauline sense. Christ is "head" of his church because he unites the members. He is the greatest of the members, because he is the greatest servant of them all. The capstone of a business corporation is the board of directors, or administration. The administration is the greatest element of a corporation because it does the most effective service of all departments. This is true of educational organizations and of the church. The grandest thing about this Convention, and of the proposed Religious Education Association, is that it will unite the forces of both the church and the school, both ministers and educators, as never before in the history of our country. We have builded conservatively here, as we have in the business world. First came factories, and then the corporation that united them. We have

developed first our schools and colleges, and then united them in universities. We have our churches, Sunday schools, young people's societies, etc., and now we are to unite them and the educational units of our land under one head.

1. Max O'Rell has remarked of us that he never visited an American city that the people were not either just going to a convention, coming from a convention, or making preparations to hold a convention. But this is equivalent to saying that the American people are very busy making time to think. We have done some thinking here; and it has been suggested that we shall do it annually!

It is well known that the best thing that can happen to many a business is to have one of the firm laid on a bed of sickness, in order that he may break his habits of work and come back to the business as an unbiased critic, plus the advantage perhaps of new ideas already reached on his bed, where he has had time to think, free from the preoccupations of office work. Summer vacations make Sunday-school teachers more open-minded in the autumn. An annual convention of a Religious Education Association will serve the same general purpose.

But conventions not only give us pause for thought, they leave organizations behind them, that think for us while we again bury our faces in our work. The thinking done for us by the new organization will extend throughout the country. Napoleon boasted that his mind was at the end of his arm; and the theory has been held by some anatomists that the mind is distributed through the nervous system. So the Council of this Association will be distributed throughout the country, and the mind of this organization will do its thinking in the very localities of its motor activities.

2. The Religious Education Association will be a bureau of information. It will promote reciprocity. It

will have ears for the Council, and a mouth as well to reply to inquiries from every quarter. The Secretary of the Board will answer our questions. A Sunday-school superintendent may ask for a curriculum that will distribute each and every part of Scripture through grades according to the ages of childhood and youth respectively that can best assimilate them, and he can obtain an intelligent answer. Let him inquire for text-books and teachers' manuals for such a curriculum, and he should learn whether satisfactory books had been published, and, if not, he can ask to be informed whenever they might appear. Let one ask if the Bible cannot be taught in the public schools where the state laws have prohibited its use, and the answer can be that such a law has been passed upon by the supreme court of the state of Wisconsin, and that no law can exclude all of any book that may have passages in it that are of educational value, and that masterpieces of the Bible may be selected and used as text-books in literature, history, and morals.[1]

3. The Religious Education Association will conserve competition. The different sects of Protestantism compete with each other in the production of the highest types of piety. The Sunday school and other agencies compete in doing the same through educational processes. We only have to know what has been done by each other, to borrow ideas and compete the more vigorously; and let Failure chase the hindmost, and God be praised for the issue. The Religious Education Association will "unify, stimulate, assist, and create" effort in this field, as was said this morning.

At last we are to be united with the Episcopalians, who have never been one of us under the International Sunday School Association. And we shall hope to have the Jews, whose Sunday schools are frequently the best

[1] Edgerton case, *Northwestern Reporter*, Vol. XLIV, pp. 973, 974.

in cities where there are synagogues. Their schools meet generally on Sunday mornings, and their sessions are two or three hours long. And Christian Sunday schools will never do as good work, I venture to say, until Christians take Sunday-school work as seriously and allow it as much time.

4. The Religious Education Association will be a spiritual force. How strange it is that no one in this land can be found to object to a religious education convention but Christians engaged in religious education! Why are any of them afraid? Some have been suspicious of this movement, conceiving it to be a concealed propagandism on the part of those who own to a partiality for the modern historical study of the Bible. The constitution of the Religious Education Association reported this morning has put that idea out of commission. Radicalism needs conservatism as partner. A friend of mine, a great business man, tells me that he believes in team work and that he employs a thoroughgoing pessimist as an assistant to knock out his schemes —if he can! The suspicion aroused by this movement came because we did not know each other. This Convention has disarmed that suspicion by laying bare our hearts to one another. It has been a habit of the ages to take a gloomy view of human nature; men are considered guilty until they are proved innocent; they are heretics, until they are understood. This habit slew Jesus Christ. Association promotes understanding, and unites us in advancing the kingdom of God.

5. Thenceforth religion itself will command a respect unknown before the birth of this organization, because the Religious Education Association will be a giant. The learned will respect such a force in the educational world as this Convention will consummate, and its presence may stifle sometimes the boast on the lips of a fool that there is no God.

PRAYER

REV. FREDERIC E. DEWHURST,
PASTOR UNIVERSITY CONGREGATIONAL CHURCH, CHICAGO, ILLINOIS

Almighty God, our heavenly Father, who art the Fountain of Life, and in whose light we see light, we give thee humble and hearty thanks that thou art ever sending forth thy light and thy truth. We thank thee that through the inspiration of thine eternal spirit thou art ever leading us on to better things. We thank thee, our Father, that because we are thy sons thou didst send forth the Spirit of Jesus thy Son into our hearts, crying Abba, Father; and we bless thee that through the knowledge that has come to us, we are made free; we are no longer slaves, but friends of God.

We do thank thee that thou dost permit us to enter into thy purpose, to know something of thy will and thy way, and to help in forwarding thy truth. We thank thee for these days of fellowship, of inspiration, and of thought; we thank thee for their promise and their hope. Give to us, we pray thee, courage and strength and gladness of heart. As we separate now for a little, grant that we may still in spirit together carry on thy work and do thy will. We ask it as children of thine infinite love.

And now may God bless us and keep us; may he cause his face to shine upon us, and be gracious unto us; may he lift up his countenance upon us and give us peace. Amen.

THE FIRST CONVENTION

PROCEEDINGS AND MEMBERSHIP

INCEPTION OF THE MOVEMENT

The first steps toward the Convention were taken at a meeting of the Senate of the Council of Seventy[1] held in Chicago on August 20, 1902. The meeting was called to consider in an informal manner the question whether a suitable time had arrived for the undertaking of a general move ment toward the improvement of religious instruction in the United States. The situation was reviewed, and it was voted that a further meeting of the Senate be held to take more specific counsel and action in this direction.

The second meeting of the Senate was held on October 13, 1902. In order to discover the judgment of all members of the Council and of a large number of other men in the country with reference to the advisability of undertaking a forward movement in Bible study, a circular letter had been sent out on October 3, by the Principal of the American Institute of Sacred Literature, asking whether such a movement would be

[1] The Council of Seventy was organized in 1895. The organization, purpose, and platform of the Council are indicated in the following extracts from the constitution; the officers and membership are also shown:

Purpose — The Council of Seventy shall consist of a body of seventy biblical teachers in the leading educaticnal institutions throughout the country, united with the purpose: (1) to associate more closely those who desire to promote the historical study of the Bible, and of other sacred literatures as related to it; (2) to encourage properly qualified persons to engage in such study and teaching professionally, or in connection with some other calling; (3) to extend and to direct the work of the American Institute of Sacred Literature; (4) to conduct, through special committees, such investigations as will enable it better to fulfil its general purpose.

Declaration of Principles — The Council does not stand for any theory of interpretation, or school of criticism, or denomination, but for a definite endeavor to promote the knowledge of the Word of God as interpreted in the best light of today. From this point of view also the contributions of other religious literatures are sought by the Council, that through the study of these literatures the teachings of the Scriptures may be more clearly understood. The Council is organized on the basis of a belief that the Bible is a unique revelation from God, and it strives in a constructive spirit to investigate the teachings of the Bible and to extend its influence among the people. While, therefore, a large liberty allowed to the individual teacher, the position occupied by the Council is altogether evangelical.

Officers — Frank K. Sanders, president of the Council; William R. Harper, principal of the Institute; Clyde W. Votaw, recorder of the Council; Herbert L. Willett, treasurer of the Council.

Members — Professor Alfred W. Anthony, Cobb Divinity School, Lewiston, Me.; Professor Benjamin W. Bacon, Yale University, New Haven, Conn.; Professor W. J. Beecher, Auburn Theological Seminary, Auburn, N. Y.; Professor W. R. Betteridge,

wise and timely. The responses to this circular letter were presented to the Senate at this meeting; they consisted of more than two hundred letters from members of the Council, prominent educators, ministers, religious editors, Sunday-school workers, Y. M. C. A. officers, principals of schools, etc. There was an almost unanimous opinion, expressed often with very

Rochester Theological Seminary, Rochester, N. Y.; Professor E I. Bosworth, Oberlin Theological Seminary, Oberlin, O.: Dr. Charles F. Bradley, Evanston, Ill.; Professor James H. Breasted, the University of Chicago, Chicago, Ill.; Professor C. R. Brown, Newton Theological Institution, Newton Centre, Mass.; Professor Marcus D. Buell, Boston University, Boston, Mass.; Professor Sylvester Burnham, Colgate University, Hamilton, N. Y.; Professor Ernest D. Burton, the University of Chicago, Chicago, Ill.; Professor A. S. Carrier, McCormick Theological Seminary, Chicago, Ill.; Dr. C. E. Crandall, Milton Wis.; Professor Edward L. Curtis, Yale University, New Haven, Conn.; Professor Samuel I. Curtiss, Chicago Theological Seminary, Chicago, Ill.; Professor T. F. Day, San Francisco Theological Seminary, San Anselmo, Calif.; Professor F. B. Denio, Bangor Theological Seminary, Bangor, Me.; Professor George B. Foster, the University of Chicago, Chicago, Ill.; Professor Kemper Fullerton, Lane Theological Seminary, Cincinnati, O.; Dr. O. H. Gates, Andover Theological Seminary, Andover, Mass.; Dr. George H. Gilbert, Northhampton, Mass.; Professor G. W. Gilmore, Meadville Theological School, Meadville, Pa.; Dr. E. J. Goodspeed, the University of Chicago, Chicago, Ill.; Professor G. S. Goodspeed, the University of Chicago, Chicago, Ill.; Dr. William Eliot Griffis, Ithaca, N. Y.; Professor Thomas C. Hall, Union Theological Seminary, New York city; Professor Edward T. Harper, Chicago Theological Seminary, Chicago, Ill.; President William R. Harper, the University of Chicago, Chicago, Ill.; Professor D. A. Hayes, Garrett Biblical Institute, Evanston, Ill.; Dr. Charles Horswell, Evanston, Ill.; Professor Lincoln Hulley, Bucknell University, Lewisburg, Pa.; Professor M. W. Jacobus, Hartford Theological Seminary, Hartford, Conn.; Professor Charles F. Kent, Yale University, New Haven, Conn.; Dr. J. H. Kerr, Publication Secretary American Tract Society, New York city; President Henry C. King, Oberlin Theological Seminary, Oberlin, O.; President Charles J. Little, Garrett Biblical Institute, Evanston, Ill.; Mr. R. R. Lloyd, Evanston, Ill.; Professor W. D. Mackenzie, Chicago Theological Seminary, Chicago, Ill.; Professor Shailer Mathews, the University of Chicago, Chicago, Ill.; Professor D. A. McClenahan, United Presbyterian Theological Seminary, Allegheny, Pa.; Professor D. B. McDonald, Hartford Theological Seminary, Hartford, Conn.; Professor E. K. Mitchell, Hartford Theological Seminary, Hartford, Conn.; Professor L. B. Paton, Hartford Theological Seminary, Hartford, Conn.; Professor Frank C. Porter, Yale University, New Haven, Conn.; Professor Ira M. Price, the University of Chicago, Chicago, Ill.; President Rush Rhees, University of Rochester, Rochester, N. Y.; Professor James S. Riggs, Auburn Theological Seminary, Auburn, N. Y.; Professor G. L. Robinson, McCormick Theological Seminary, Chicago, Ill.; Professor C. J. H. Ropes, Bangor Theological Seminary, Bangor, Me.; Professor J. H. Ropes, Harvard University, Cambridge, Mass.; Professor W. H. Ryder, Andover Theological Seminary, Andover, Mass.; Professor Frank K. Sanders, Yale University, New Haven, Conn.; Professor Nathaniel Schmidt, Cornell University, Ithaca, N. Y.; Professor Henry P. Smith, Amherst College, Amherst, Mass., Professor William A. Stevens, Rochester Theological Seminary, Rochester, N. Y.; Professor Clyde W. Votaw, the University of Chicago, Chicago, Ill.; Chancellor O. C. S. Wallace, McMaster University, Toronto, Can.; Professor Herbert L. Willett, the University of Chicago, Chicago, Ill.; Professor Irving F. Wood Smith College, Northampton, Mass.; Professor A. C. Zenos, McCormick Theological Seminary, Chicago, Ill.

Associate Members — The list of one hundred and twenty-four Associate Members is not given here for lack of space. They are persons who in various ways promote biblical knowledge, whether by instruction in seminaries or colleges, in the churches, Sunday schools, Y. M. C. A., or other organizations, in the religious press, or by other means.

great earnestness, that the conditions were right for undertaking an advance movement. The whole subject was thoroughly discussed by the members of the Senate and a large number of the Council, all Councilors in Chicago and vicinity having been sent a special invitation to be present to take part in the discussion. A draft of a Call for a Convention having been offered for consideration, it was unanimously voted by the Senate that the Call as proposed be issued.[1] It was unanimously voted that the arrangements for the Convention be put entirely into the hands of a General Committee to consist of the chairmen of all special committees. The following appointments were made by the unanimous vote of the Senate:

Chairman of the Program Committee, President William R. Harper
Chairman of the Invitation Committee, Professor C. W. Votaw; Chairman of the Finance Committee, Professor G. L. Robinson; Chairman of the Publicity Committee, Professor H. L. Willett; Chairman of the Arrangements Committee, Dr. W. F. McMillen; Chairman of the Transportation Committee, Judge H. V. Freeman; Chairman of the Entertainment Committee, Professor Shailer Mathews; Chairman of the General Committee, Professor G. L. Robinson.

The Senate intrusted to the General Committee, consisting of the above-named men, all arrangements for the Convention with power to act.

The General Committee convened at the close of the Senate meeting and by unanimous vote fixed the place for holding the Convention as Chicago. The membership of the several specific committees was drafted by the General Committee, and at a meeting of the Committee on October 30 the committees were approved and the time of the Convention was fixed for Tuesday, Wednesday, and Thursday, February 10–12, 1903.

The General Committee, acting in accordance with the instructions of the Senate of the Council of Seventy whose vote of the Call received the indorsement of a very large majority of the Council, proceeded with the plans for the Convention. Two official documents were issued setting forth the plans, the first appearing in November and the second late in January.

[1] The Call as voted by the Senate is printed in full on page 317.

The personnel of the several Committees which prepared and carried out the plans of the Convention are herewith given, as also the names of those who contributed to the expenses of the Convention.

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MINUTES OF THE CONVENTION

FIRST SESSION

TUESDAY EVENING, FEBRUARY 10

The first session of the Convention was held in the Auditorium. An organ recital by Dr. Louis Falk, of Chicago, was given at half-past seven o'clock. At eight o'clock the meeting was called to order by Professor Frank K. Sanders, Ph.D., D.D., of Yale University, President of the Council of Seventy, who introduced President James B. Angell, LL.D., of the University of Michigan, as the presiding officer of the evening.

DEVOTIONAL SERVICE

The meeting was opened with a devotional service. The anthem by Gounod, "Send Out Thy Light," was rendered by a chorus of two hundred voices, under the direction of Professor W. B. Chamberlain,[1] of the Chicago Theological Seminary. The Scriptures (Psalm 19) were read by Very Rev. Charles H. Snedeker, Dean of St. Paul's Cathedral, Cincinnati, Ohio. Prayer was offered by Rev. Heman P. DeForest, D.D., Pastor of Woodward Avenue Congregational Church, Detroit, Mich. The hymn, "I Love Thy Kingdom, Lord," was sung by the congregation.

BUSINESS

The Call for the Convention was read by Professor Clyde W. Votaw, Ph.D., of the University of Chicago, Recorder of the Council of Seventy, as follows:

A CALL FOR A CONVENTION TO EFFECT A NATIONAL ORGANIZATION FOR THE IMPROVEMENT OF RELIGIOUS AND MORAL EDUCATION THROUGH THE SUNDAY SCHOOL AND OTHER AGENCIES

We, the undersigned, Members and Associate Members of the Council of Seventy, and others, believing —

1. That the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature, and the sciences; and

[1] Professor Chamberlain died on March 7, but three weeks after the Convention. His skilful and devoted labors to make the music of the Convention worthy of the occasion were remarkably successful, and were recognized and appreciated by all. He was to have been Musical Director of the World's Sunday School Convention at Jerusalem in 1904.

2. That the Sunday school, as the primary institution for the religious and moral education of the young, should be conformed to a higher ideal, and made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral, and spiritual growth of the individual; and

3. That the home, the day-school, and all other agencies should be developed to assist in the right education of the young in religion and morals; and

4. That this improvement in religious and moral instruction can best be promoted by a national organization devoted exclusively to this purpose,

Unite in calling a Convention, under the auspices of the Council of Seventy, to assemble in Chicago on Tuesday, Wednesday, and Thursday, February 10, 11, and 12, 1903, for the creation of such a national organization, the Convention to consist of (*a*) members and associate members of the Council of Seventy; (*b*) invited teachers, ministers, and editors; (*c*) invited pastors of churches and superintendents of Sunday schools.

ADDRESSES

The subject for the evening was "The Next Step Forward in Religious Education." Addresses were delivered by the presiding officer, President James B. Angell, LL.D.; and by Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor, Boston; Mr. Walter L. Hervey, Ph.D., Examiner of the Board of Education, New York city; Rev. William C. Bitting, D.D., Pastor of the Mt. Morris Baptist Church, New York city; and Rev. J. W. Bashford, Ph.D., President of Ohio Wesleyan University, Delaware, O.

ADJOURNMENT

At the close of the addresses the congregation sang the hymn, "O Word of God Incarnate." Prayer was made and the benediction pronounced by Rev. Lathan A. Crandall, D.D., Pastor of the Memorial Baptist Church, Chicago. Adjournment.

SECOND SESSION

WEDNESDAY MORNING, FEBRUARY 11

The three sessions on Wednesday were held in the Second Presbyterian Church. The organ prelude and postlude for the morning and afternoon meetings were rendered by Miss Emeline P. Farrar, Chapel Organist of the Chicago Theologi-

cal Seminary; and for the evening meeting by Mr. A. F. McCarrell, Organist and Choir Director of the Second Presbyterian Church.

DEVOTIONAL SERVICE

The morning session opened at ten o'clock with a devotional service, the congregation joining in the hymn, "When Morning Gilds the Skies." The Scripture reading (John 4) was by Rev. Everett D. Burr, D.D., Pastor of the First Baptist Church, Newton Centre, Mass. Prayer was offered by Mr. Fred B. Smith, Secretary of the International Committee of the Young Men's Christian Associations, New York city. Mr. Lester B. Jones, Director of Music at the University of Chicago, rendered Allitsen's solo, "Like as a Hart Desireth the Water Brooks."

BUSINESS

The General Committee appointed by the Senate of the Council of Seventy to conduct the preparations for the Convention made its report through Professor George L. Robinson, Chairman.

It was voted by the Convention to elect as permanent officers of the Convention the following persons, in accordance with the recommendation of the General Committee:

President— Professor Frank K. Sanders, Ph.D., D.D., Dean of the Yale Divinity School, New Haven, Conn.

Vice-Presidents— James B. Angell, LL.D., President of the University of Michigan, Ann Arbor, Mich.; Rev. J. H. Kirkland, Ph.D., Chancellor of Vanderbilt University, Nashville, Tenn.; Mr. Fred B. Smith, Secretary of the International Committee of the Young Men's Christian Associations, New York city; Rev. George R. Merrill, D.D., Superintendent of the Congregational Home Missionary Society, Minneapolis, Minn.; Rev. George E. Horr, D.D., Editor of "The Watchman," Boston, Mass.; Rev. Pascal Harrower, A.M., Rector of the Church of the Ascension, West New Brighton, N. Y.

Secretaries— Mr. M. C. Hazard, Ph.D., Editor of the Congregational Sunday School and Publishing Society, Boston, Mass.; Rev. W. C. Bitting, D.D., Pastor of the Mt. Morris Baptist Church, New York city.

It was voted by the Convention to adopt the program as prepared and printed by the General Committee.

It was voted that the President of the Convention appoint the following four committees: (1) A Committee on Enrolment; (2) A Committee on Permanent Organization; (3) A Committee on Nominations; (4) A Committee on Resolutions.

It was voted that the principal addresses upon each topic be limited to twenty minutes; speakers opening the general discussion of each subject to be limited to five minutes in the Wednesday sessions, and to eight minutes in the Thursday sessions; the speaker in each case to be notified by a stroke of the bell when he enters upon the last minute of his time, and by a double stroke of the bell when the last minute is completed; the time of the speaker not to be extended; members of the Convention to be invited to speak upon the several subjects after the addresses have been given, and the speakers announced in the program have opened the discussion; addresses from the floor to be limited to three minutes each, and members to be called by the chairman; those desiring to speak upon the subjects under discussion to send their cards to the Secretary by the ushers at the close of the principal addresses.

ADDRESSES

The general subject of the session was "The Modern Conception of Religious Education." Addresses were given upon "Religious Education as a Part of General Education," by Professor George A. Coe, Ph.D., Northwestern University, Evanston, Ill., and by Professor Edwin D. Starbuck, Ph.D., Leland Stanford Junior University, Stanford University, Calif. Addresses were given upon "Religious Education as Conditioned by the Principles of Modern Psychology and Pedagogy," by Professor John Dewey, Ph.D., Director of the School of Education of the University of Chicago, and by President Henry Churchill King, D.D., Oberlin College, Oberlin, Ohio. The last phase of the subject, "Religious Education as Affected by the Modern Historical Study of the Bible," was presented by President Rush Rhees, D.D., LL.D., of the University of Rochester, Rochester, N. Y., and by Professor Herbert L. Willett, Ph.D., of the University of Chicago.

DISCUSSION

The discussion that followed was participated in by Rev. Philip S. Moxom, D.D., Pastor of the South Congregational Church, Springfield, Mass.; Professor Wm. Douglas Mackenzie, D.D., of the Chicago Theological Seminary; and Rev. William P. Merrill, Pastor of the Sixth Presbyterian Church, Chicago.

BUSINESS

President Sanders read the composition of the four committees, voted earlier in the session, as follows:

Committee on Permanent Organization—President Henry Churchill King, D.D., Oberlin College, Oberlin, O., Chairman; President J. W. Bashford, Ph.D., Ohio Wesleyan University, Delaware, O.; Rev. W. C. Bitting, D.D., Pastor Mt. Morris Baptist Church, New York city; Rev. L. A. Crandall, D.D., Pastor Memorial Baptist Church, Chicago; Rev. A. E. Dunning, D.D., Editor "The Congregationalist," Boston, Mass.; Rev. Jesse J. Haley, Pastor Christian Church, Cynthiana, Ky.; President William R. Harper, Ph.D., D.D., LL.D., the University of Chicago, Chicago; Rev. Pascal Harrower, Rector Church of the Ascension, West New Brighton, N. Y.; Mr. Walter L. Hervey, Ph.D., Examiner Board of Education, New York city; Professor J. I. D. Hinds, Ph.D., University of Nashville, Nashville, Tenn.; Rev. Richard M. Hodge, D.D., Union Theological Seminary, New York city; Rev. Geo. E. Horr, D.D., Editor "The Watchman," Boston, Mass.; Rev. E. A. Horton, D.D., President Unitarian Sunday School Society, Boston, Mass.; Chancellor J. H. Kirkland, Ph.D., Vanderbilt University, Nashville, Tenn.; Rev. R. W. Miller, D.D., Secretary Sunday School Board of the Reformed Church, Philadelphia, Pa.; Rev. Philip S. Moxom, D.D., Pastor South Congregational Church, Springfield, Mass.; Rev. Cornelius H. Patton, D.D., Pastor First Congregational Church, St. Louis, Mo.; Professor Geo. L. Robinson, Ph.D., McCormick Theological Seminary, Chicago; Mr. Fred B. Smith, General Secretary International Committee Y. M. C. A., New York city; Professor Milton S. Terry, D.D., LL.D., Garrett Biblical Institute, Evanston, Ill.; Professor Herbert L. Willett, Ph.D., the University of Chicago.

Committee on Nominations—President Rush Rhees, D.D., LL.D., University of Rochester, Rochester, N. Y., Chairman; Rev. E. S. Ames, Ph.D., Pastor Hyde Park Christian Church, Chicago; Rev. W. G. Ballantine, D.D., LL.D., International Y. M. C. A. Training School, Springfield, Mass.; President Clifford W. Barnes, Illinois College, Jacksonville, Ill.; Rev. Everett D. Burr, D.D., Pastor First Baptist Church, Newton Centre, Mass.; Mr. Frank H. Burt, State Secretary Y. M. C. A. of Missouri, St. Louis, Mo.; Principal George N. Carman, Lewis Institute, Chicago; Mr. David C. Cook, Editor Sunday School Publications, Elgin, Ill.; Professor George Cross, Ph.D., MacMaster University, Toronto, Can.; Professor

Thomas Carter, Vanderbilt University, Nashville, Tenn.; Rev. H. P. DeForest, D.D., Pastor Woodward Avenue Congregational Church, Detroit, Mich.; Professor E. D. Starbuck, Ph.D., Leland Stanford Junior University, Stanford University, Calif.; Rev. William Ewing, State Superintendent of Congregational Sunday School and Publishing Society, Lansing, Mich.; Professor Shailer Mathews, D.D., the University of Chicago, Chicago; Professor Thomas Nicholson, D.D., Cornell College, Mt. Vernon, Ia.; Professor Waldo S. Pratt, Mus. D., Hartford Theological Seminary, Hartford, Conn.; President H. H. Thoren, Western Union College, LeMars, Ia.; Mr. Charles H. Thurber, Ph.D., Editor Educational Publications of Messrs. Ginn & Co., Boston, Mass.

Committee on Resolutions—President George B. Stewart, D.D., LL.D., Auburn Theological Seminary, Auburn, N. Y., Chairman; Professor Morgan Barnes, Westminster College, New Wilmington, Pa.; Rev. C. R. Blackall, D.D., Editor Periodicals American Baptist Publication Society, Philadelphia, Pa.; Rev. Erastus Blakeslee, Editor Bible Study Union Lessons, Boston, Mass.; Rev. Nehemiah Boynton, D.D., Pastor First Congregational Church, Detroit, Mich.; Professor George A. Coe, Ph.D., Northwestern University, Evanston, Ill.; Mr. J. Spencer Dickerson, Editor "The Standard," Chicago; Rev. R. Douglas Fraser, Editor Presbyterian Sunday School Publications, Toronto, Can.; Mr. J. H. Garrison, LL.D., Editor "The Christian Evangelist," St. Louis, Mo.; President R. D. Harlan, D.D., Lake Forest College, Lake Forest, Ill.; Rev. Simeon Gilbert, D.D., Chicago; Mr. W. H. Hatch, Superintendent of Public Schools, Oak Park, Ill.; Professor D. A. Hayes, D.D., S.T.D., LL.D., Garrett Biblical Institute, Evanston, Ill.; Principal E. Munson Hill, D.D., Congregational College of Canada, Montreal, Can.; President Richard C. Hughes, D.D., Ripon College, Wis.; President Emory Hunt, Denison University, Granville, O.; Rev. W. F. McMillen, D.D., District Missionary Congregational Sunday School and Publication Society, Chicago; Rev. Spenser B. Meeser, D.D., Pastor Woodward Avenue Baptist Church, Detroit, Mich.; Mr. L. Wilbur Messer, General Secretary, Chicago Y. M. C. A., Chicago; Professor George W. Pease, Hartford School of Religious Pedagogy, Hartford, Conn.; Professor C. W. Votaw, Ph.D., the University of Chicago, Chicago.

Committee on Enrolment—Professor Charles M. Stuart, D.D., S.T.D., Garrett Biblical Institute, Evanston, Ill., Chairman; Mr. Augustus L. Abbott, St. Louis, Mo.; Mr. Nolan R. Best, Associate Editor "The Interior," Chicago; Mr. E. A. Fox, General Secretary Kentucky State Sunday School Association, Louisville, Ky.

President Sanders, as President of the Council of Seventy, read the following resolution, passed by the Council of Seventy at its annual meeting on February 10:

WHEREAS, The Council of Seventy with other persons have issued a Call for a Convention to be held in Chicago, Ill., February 10–12, for the promotion of religious and moral education;

Resolved, That the Council of Seventy, conducting the American Institute of Sacred Literature, hereby declares its desire to be associated with or recognized by any organization that may be established by the Convention only on the same basis as other organizations for the promotion of Bible study.

ADJOURNMENT

The hymn, "The Heavens Declare Thy Glory, Lord," was sung by the congregation. The benediction was pronounced by Rev. S. S. Bates, D.D., Pastor of the College Street Baptist Church, Toronto, Canada. Adjournment.

THIRD SESSION

WEDNESDAY AFTERNOON, FEBRUARY 11

The Convention assembled at half-past two o'clock, and was opened with prayer by Rev. William B. Forbush, Ph.D., Pastor of the Winthrop Congregational Church, Boston. Mrs. Clarence Pellett, of Oak Park, Ill., rendered a soprano solo by Rocoli, entitled "Our King."

ADDRESSES

The topic, "The Promotion of Religious and Moral Education," was then taken up as follows: (1) "Through the Home," by President George B. Stewart, D.D., LL.D., of Auburn Theological Seminary, Auburn, N. Y.; and by Rev. Jean F. Loba, D. D., Pastor of the First Congregational Church, Evanston, Ill. (2) "Through the Public Schools," by Mr. Charles H. Thurber, Ph.D., Editor of the Educational Publications of Messrs. Ginn & Co., Boston; and by Mr. John W. Carr, A.M., Superintendent of Schools, Anderson, Ind. (3) "Through the Christian Associations and Young People's Societies," by Rev. W. G. Ballantine, D.D., LL.D., Bible Instructor in the International Young Men's Christian Association Training School, Springfield, Mass.; and by Rev. Nehemiah Boynton, D.D., Pastor of the First Congregational Church, Detroit, Mich.

DISCUSSION

The subject was farther discussed by Rev. George E. Horr, D.D., Editor of "The Watchman," Boston; by Mr. Rufus S. Halsey, President of the State Normal School, Oshkosh, Wis.; and by Rev. David Beaton, D.D., Pastor of the Lincoln Park Congregational Church, Chicago.

ADJOURNMENT

The session closed with the singing of the hymn, "Hail to the Brightness of Zion's Glad Morning," and the benediction by Rev. William S. Sigmund, Secretary Olive Branch Synod, Evangelical Lutheran Church, Columbus, Ind. Adjournment.

FOURTH SESSION

WEDNESDAY EVENING, FEBRUARY 11

The fourth session was given to the specific consideration of the Sunday school in relation to religious and moral education.

DEVOTIONAL SERVICE

The meeting opened at eight o'clock with a selection from Gounod's "Redemption," rendered by the quartet choir of the Second Presbyterian Church, Mrs. Lucile Stephenson-Tewksbury, Mrs. Annie Rommeiss-Thacker, Mr. Henry A. Mix, and Mr. J. M. Hubbard. The Scriptures (First Corinthians 13) were read by Professor J. I. D. Hinds, Ph.D., of the University of Nashville, Nashville, Tenn.; this was followed by the singing of the hymn, "I Love to Tell the Story." Prayer was offered by Rev. A. Edwin Keigwin, Pastor of the Park Presbyterian Church, Newark, N. J. The quartet choir rendered the "Holy Night," by Chwatal.

ADDRESSES

The theme of the evening, "Religious Education through the Sunday School," was presented in four addresses: (1) "As Regards Organization for the Purpose of Instruction," by Rev. C. R. Blackall, D.D., Editor of Periodicals, American Baptist Publication Society, Philadelphia, Pa.; (2) "As Regards the Curriculum of Study," by Professor Shailer Mathews, D.D., of the University of Chicago, Chicago; (3) "As Regards Lesson-Helps and Text-Books," by Professor Frank K. Sanders, Ph.D., D.D., Dean of the Yale Divinity School, New Haven, Conn.; (4) "As Regards the Teaching Staff," by Rev. Pascal Harrower, A.M., Chairman of the Sunday School Commission of the Diocese of New York, Rector of the Church of the Ascension, West New Brighton, N. Y.

DISCUSSION

The subject was farther discussed by Rev. Rufus W. Miller, D.D., Secretary of the Sunday School Board of the Reformed Church, Philadelphia, Pa.; by Rev. W. J. Mutch, Ph.D., Pastor of the Howard Avenue Congregational Church, New Haven, Conn.; and by Rev. Simeon Gilbert, D.D., Chicago.

BUSINESS

The following resolution was proposed by Rev. Jesse B. Young, D.D., Pastor of the Walnut Hills Methodist Episcopal Church, Cincinnati, Ohio, and was adopted by the Convention:

Resolved, That we record our appreciation of the courtesies and hospitalities extended to and enjoyed by this Convention by the officers of the Second Presbyterian Church, and that we extend our thanks to the choral director and choir of this church, and other skilled singers and organists, who have led our thoughts and hearts upward by their services of praise.

ADJOURNMENT

The hymn, "Forward, be our Watchword," was sung by the congregation. Prayer was offered and the benediction pronounced by Rev. Spenser B. Meeser, D.D., Pastor of the Woodward Avenue Baptist Church, Detroit, Mich. Adjournment.

FIFTH SESSION

THURSDAY MORNING, FEBRUARY 12

The two sessions on Thursday were held in the University Congregational Church. Mr. Joseph Gillespie, the organist of the church, rendered the prelude and postlude at each session.

DEVOTIONAL SERVICE

The Convention was called to order at ten o'clock. The hymn, "A Glory Gilds the Sacred Page," was sung. Scriptures (Luke 24:25–7, 44–53; Acts 1:1–8) were read by Rev. E. Munson Hill, D.D., Principal of the Congregational College of Canada, Montreal, Can. Prayer was offered by Professor Milton S. Terry, D.D., of Garrett Biblical Institute, Evanston, Ill. A soprano solo, Protheroe's "Lead, Kindly Light," was given by Mrs. William D. Ferguson, of Chicago.

ADDRESS

President William R. Harper, Ph.D., D.D., LL.D., of the University of Chicago, addressed the Convention upon "The Scope and Purpose of the New Organization."

DISCUSSION

The discussion was continued by Rev. J. H. Kirkland, Ph.D., LL.D., Chancellor of Vanderbilt University, Nashville, Tenn.; Rev. Edward A. Horton, D.D., President of the Unitarian Sunday School Society, Boston; Rev. Caspar W. Hiatt, D.D., Pastor of the Euclid Avenue Congregational Church, Cleveland, O.; Professor George W. Pease, of the Hartford School of Religious Pedagogy, Hartford, Conn.; and Rev. Albert E. Dunning, D.D., Editor of "The Congregationalist," Boston.

Informal discussion was participated in by Mr. M. C. Hazard, Ph.D., Editor Congregational Sunday School Publications, Boston; Mr. F. C. Morehouse, Editor "The Living Church," Milwaukee, Wis.; Rev. Charles W. Pearson, Pastor of the Unitarian Church, Quincy, Ill.; Rev. Philip S. Moxom, D.D., Pastor of the South Congregational Church, Springfield, Mass.; Rev. A. Wellington Norton, LL.D., President Sioux Falls College, Sioux Falls, S. Dak.; Mr. Edward O. Sisson, Director of the Bradley Polytechnic Institute, Peoria, Ill.; Rev. C. R. Blackall, D.D., Editor of Periodicals, American Baptist Publication Society, Philadelphia, Pa.

BUSINESS

The Committee on Enrolment, through its Chairman, Professor Charles M. Stuart, D.D., of Garrett Biblical Institute, Evanston, Ill., reported as follows:

The registration of members of the Convention is thus far 360 persons,[1] representing twenty-three states, two provinces of Canada, and four foreign countries. New England is largely represented, as well as the states of the interior. Fifteen denominations are represented, and a large number of educational institutions. The members of the Convention are individuals rather than formally appointed delegates of institutions or organizations.

On motion the report was accepted and referred to the Publishing Committee.

[1] The total attendance of invited members, as determined at the close of the Convention, was over 400. Still others were present whose names were not formally registered.

The Committee on Permanent Organization reported through its Chairman, President Henry Churchill King, D.D., of Oberlin College, Oberlin, O., as follows:

The Committee has especially desired not to force any plan on the Convention, and yet I am sure we all see that it would be a great pity to have this Convention adjourn without adopting some permanent plan of organization. It seemed therefore that we ought to be able to suggest something definite and well thought out in the way of a constitution. The one thing certainly that we cannot fail to do at this Convention is to adopt some kind of a reasonable organization, so that the fruits of the Convention may not be lost. Your committee therefore faced the problem of devising some plan for a permanent organization. We felt that we ought to provide for an organization that, in the first place, would be large; that, in the second place, would be broad in its outlook, and be able to take in all kinds of organizations, and all the different classes of workers that would naturally be interested in religious and moral education; that, in the third place, would allow some freedom of work and yet be effective, get something done; and finally, that should have a constitution which had been thoroughly tested. I think that all these requirements have been in the minds of the committee; that the constitution ought to allow for largeness, for breadth, for freedom, for effectiveness, and that it should be a tested constitution.

The constitution recommended by your Committee is not—I think I owe it to you to say—hastily prepared. You can well understand, of course, that back of the calling and organization of such a Convention as this there has had to be a great deal of thought and planning. The preliminary conferences held in different parts of the country have taken up this question of the constitution. Besides this there has been a great deal of correspondence bearing upon the question of the form of the organization. Many of the committees too that had the calling and organization of this Convention in mind have gone over this same subject; and your Committee—a committee of twenty-one—were obliged to deprive themselves of the entire afternoon session yesterday to go over the Constitution and adopt it phrase by phrase. I have a right therefore to say that the constitution offered is certainly not hastily recommended.

The consensus of all these preliminary considerations has been just this, that we probably could not do more wisely than to organize along essentially the same lines as the National Educational Association. Their constitution seemed to meet the needs that I mentioned, namely, it provides for as large a membership as we should ever need to anticipate; in the second place, it provides for great breadth in the number of departments that shall be represented in the organization; in the third place, it allows great freedom of work in these separate departments, and still in its Executive Board and in its Board of Directors and in its Council it provides for some really effective work; besides it is, as I said, a tested constitution—there has been the test of thirty years' trial by the National Educational Association. We are therefore not presenting an untried plan in the consti-

tution now reported. The constitution of the National Educational Association has been essentially transferred, therefore, except in two particulars: one in the direction of simplification, and one in the direction of making the Executive Board larger and more representative. The two essential differences, therefore, from the National Educational Association constitution are just these: that, in the first place, instead of having two boards, a Board of Trustees and a Board of Directors, this constitution recommends one Board of Directors; in the second place, instead of having a comparatively small Executive Committee of seven, the constitution recommends a large Executive Board of twenty-five.

It seems necessary, in order that the constitution may be fairly before you, to read the constitution recommended in detail, article by article. I am sure you will bear with this reading; there are a number of points that I should like to call your special attention to as I read. Your Committee recommend unanimously and heartily the adoption of the following constitution:

(The constitution as printed on pp. 334–9 was then read.)

I now have the pleasure of presenting the unanimous and hearty recommendation of the Committee on Permanent Organization in favor of the constitution just read. The Committee counted itself very happy in having the example of the National Educational Association before it, that it might be possible to present at once a constitution that would really meet our case.

It was voted, on motion of Rev. Philip S. Moxom, D.D., of Springfield, Mass., that the report of the Committee be accepted and its consideration be postponed until the time provided by the program for its discussion in the afternoon session.

ADJOURNMENT

After singing the hymn, "Rise Crowned with Light," the session closed with the benediction by Rev. Cornelius H. Patton, D.D., Pastor of the First Congregational Church, St. Louis, Mo.

SIXTH SESSION

THURSDAY AFTERNOON, FEBRUARY 12

After a luncheon provided for the members of the Convention by the General Committee, given at the Quadrangle Club of the University of Chicago, the last session of the Convention was called to order by President Sanders at half-past two o'clock.

DEVOTIONAL SERVICE

The hymn, "The Church's One Foundation," was sung by the congregation. The Scriptures (Ephesians 4) were read by Professor Waldo S. Pratt, of Hartford Theological Seminary, Hartford, Conn. Prayer was offered by Rev. Erastus Blakeslee, editor of the Bible Study Union Lessons, Boston. Mr. Charles Knorr, of Chicago, rendered the tenor solo, "Fear Ye Not, O Israel" (Dudley Buck).

ADDRESS

Rev. Frank W. Gunsaulus, D.D., President of Armour Institute and Pastor of Central Church, Chicago, spoke on "The Relation of the New Organization to Existing Organizations."

DISCUSSION

The subject was farther treated by Rev. George R. Merrill, D.D., Superintendent of the Congregational Home Missionary Society, Minneapolis, Minn.; Rev. Charles J. Little, D.D., LL.D., President of Garrett Biblical Institute, Evanston, Ill.; Mr. L. Wilbur Messer, General Secretary of the Young Men's Christian Association, Chicago; Rev. William F. McDowell, Ph.D., Secretary of Education of the Methodist Episcopal Church, New York city, whose paper was read in his absence by Professor Milton S. Terry, D.D., of Garrett Biblical Institute, Evanston, Ill.; Rev. Richard M. Hodge, D.D., Instructor in the School for Lay Workers, Union Theological Seminary, New York city.

BUSINESS

It was announced that Rev. Edward Everett Hale, D.D., of Boston, who greatly desired to be present at the Convention, but found this impossible because of the state of his health, had sent a letter to the members of the Convention, copies of which would be found upon the table before them.

It was voted, on motion of Professor Edwin D. Starbuck, Ph.D., of Leland Stanford Junior University, Calif., that the Convention adopt the report of the Committee on Permanent Organization, and that in adopting the report the members of the Convention consider themselves organized under the new constitution. The vote was unanimous.

The Committee on Nominations made its report through Professor Shailer Mathews, of the University of Chicago, in the temporary absence of the Chairman of the Committee, President Rush Rhees, D.D., LL.D., of the University of Rochester, Rochester, N. Y., as follows:

President—Professor Frank Knight Sanders, Ph.D., D.D., Dean Yale Divinity School, New Haven, Conn.

Vice-Presidents—President Nicholas Murray Butler, Ph.D., LL.D., Columbia University, New York city; President James B. Angell, LL.D., University of Michigan, Ann Arbor, Mich.; Rev W. G. Ballantine, D.D., LL.D., International Y. M. C. A. Training School, Springfield, Mass.; Rev. William C. Bitting, D.D., Pastor Mt. Morris Baptist Church, New York city; Rev. Amory H. Bradford, D.D., Pastor First Congregational Church, Montclair, N. J.; Mr. J. W. Carr, Superintendent of Schools, Anderson, Ind.; Professor Thomas F. Day, D.D., San Francisco Theological Seminary, San Anselmo, Calif.; Rev. George E. Horr, D.D., Editor "The Watchman," Boston, Mass.; Rev. Jesse L. Hurlbut, D.D., Pastor Methodist Episcopal Church, Morristown, N. J.; President William DeWitt Hyde, D.D., LL.D., Bowdoin College, Brunswick, Me.; President Burris A. Jenkins, Kentucky University, Lexington, Ky.; President Charles J. Little, D.D., Garrett Biblical Institute, Evanston, Ill.; Rev. S. J. McPherson, Head Master Lawrenceville School, Lawrenceville, N. J.; Rev. John Moore, Ph.D., Pastor First Methodist Episcopal Church, South, Dallas, Tex.; Professor James S. Riggs, D.D., Auburn Theological Seminary, Auburn, N. Y.; President Mary E. Woolley, Litt.D., Mount Holyoke College, South Hadley, Mass.

Treasurer—Mr. James Herron Eckels, President Commercial National Bank, Chicago.

Directors at Large—Mr. Herbert B. Ames, Montreal, Canada; Mr. Nolan R. Best, Editor "The Interior," Chicago; Rev. Nehemiah Boynton, D.D., Pastor First Congregational Church, Detroit, Mich.; Professor Edward L. Curtis, Ph.D., D.D., Yale Divinity School, New Haven, Conn.; Rev. Samuel A. Eliot, D.D., President American Unitarian Association, Boston, Mass.; President R. D. Harlan, D.D., Lake Forest College, Lake Forest, Ill.; Rev. Pascal Harrower, Chairman Sunday School Commission of the Diocese of New York, Rector Church of the Ascension, West New Brighton, N. Y.; Professor J. I. D. Hinds, Ph.D., University of Nashville, Nashville, Tenn.; President Richard Cecil Hughes, D.D., Ripon College, Ripon, Wis.; Rev. Charles E. Jefferson, D.D., Pastor Broadway Tabernacle, New York city; President R. J. Kelly, Earlham College, Richmond, Ind.; Rev. William M. Lawrence, D.D., Pastor Second Baptist Church, Chicago; Rev. William F. McDowell, Secretary of Education, Methodist Episcopal Church, New York city; Professor John E. McFadyen, A.M., Knox College, Toronto, Canada; Professor Walter Miller, Tulane University, New Orleans, La.; Professor Samuel C. Mitchell, Ph.D., Richmond College, Richmond, Va.; Rev. A. B. Philputt, D.D., Pastor Central Christian Church, Indianapolis, Ind.;

President Albert Salisbury, Ph.D., State Normal School, Whitewater, Wis.; Rev. Charles H. Snedeker, Dean St. Paul's Cathedral, Cincinnati, O.; Rev. Floyd W. Tompkins, D.D., Rector Holy Trinity Church, Philadelphia, Pa.

Executive Board—President William Lowe Bryan, Ph.D., Indiana University, Bloomington, Ind.; Professor George A. Coe, Ph.D., Northwestern University, Evanston, Ill.; Rev. Lathan A. Crandall, D.D., Pastor Memorial Baptist Church, Chicago; Rev. H. P. DeForest, D.D., Pastor Woodward Avenue Congregational Church, Detroit, Mich.; Mr. J. Spencer Dickerson, Editor "The Standard," Chicago; President Frank W. Gunsaulus, D.D., Armour Institute, and Pastor Central Church, Chicago; President Charles Cuthbert Hall, D.D., Union Theological Seminary, New York city; President William R. Harper, Ph.D., D.D., LL.D., The University of Chicago, Chicago; Mr. N. W. Harris, Chicago; Mr. W. L. Hervey, Ph.D., Examiner Board of Education, New York city; Mr. Charles S. Holt, Chicago; Mr. J. L. Houghteling, Chicago; Mr. Charles L. Hutchinson, Chicago; President Henry Churchill King, D.D., Oberlin College, Oberlin, O.; Chancellor James H. Kirkland, Ph.D., LL.D., Vanderbilt University, Nashville, Tenn.; Professor W. Douglas Mackenzie, D.D., Chicago Theological Seminary, Chicago; Rev. William P. Merrill, Pastor Sixth Presbyterian Church, Chicago; Mr. L. Wilbur Messer, General Secretary Y. M. C. A., Chicago; Mr. S. J. Moore, Toronto, Can.; Professor George L. Robinson, Ph.D., McCormick Theological Seminary, Chicago; Professor Herbert L. Willett, Ph.D., The University of Chicago, Chicago.

It was voted that the Secretary of the Convention cast a ballot in behalf of the Association for the President, Vice-Presidents, the members of the Board of Directors nominated by the Committee, and the members of the Executive Board.

It was voted that the reading of the minutes be omitted, and that they be referred to a special committee for revision. The Committee appointed by the presiding officer consisted of two members, Professor George S. Goodspeed, Ph.D., of the University of Chicago, and Rev. S. M. Campbell, D.D., Pastor of the Emerald Avenue Presbyterian Church, Chicago.

Professor Graham Taylor, D.D., of the Chicago Theological Seminary, made the following statement and motion, the Convention voting its adoption:

GRAHAM TAYLOR: Mr. Chairman, the success of this Convention, in my judgment and the judgment of many others, is perhaps due, more than to any other reason, to the thorough preliminary work done by the General Committee of this preliminary organization. This Committee consisted of seven men. Everyone of us is indebted to the gratuitous and splendid service of each of these men; and I do not think it invidious to name one of

them, and I think all his colleagues will bear me out in saying that the success of this Convention is perhaps due more to the fidelity and indomitable energy and the utmost devotion of Professor Votaw, than to anybody here I therefore move that the thanks of the Association be extended to the General Committee for their splendid preliminary work, and especially to Professor Votaw for his great fidelity and efficiency in service upon this Committee.

It was voted that that part of Art. V, Sec. 6, of the constitution, relating to the election in 1903 of members of the Board of Directors for each state, etc., be suspended, in accordance with the provision of Art. VII, and the election of these members be referred to the Executive Board.

The Committee on Resolutions, through its Chairman, Rev. George B. Stewart, D.D., President of Auburn Theological Seminary, Auburn, N. Y., made the following report, which was unanimously adopted:

The Convention for Religious and Moral Education, meeting in Chicago, on February 10, 11, and 12, 1903, hereby expresses the conviction that a forward movement is necessary in religious and moral education. Inasmuch as an important service can be rendered by co-operation of workers for the studying of problems, for furnishing information, for mutual encouragement, and for the promotion of higher ideals and better methods, a new organization for the United States and Canada has seemed desirable. The organization should be comprehensive and flexible. This will exclude advocacy of the distinctive views of any denomination or school of opinion; it will forbid the limitation of the work to any single phase of religious and moral education, as, for example, the Sunday school; it will prevent the control of the organization by any section of the country, by those interested in any single division of the work, or by those representing any one school of thought. It is not the purpose to publish a series of Sunday-school lessons or to compete with existing Sunday-school or other organizations; but rather to advance religious and moral education through such agencies.

To the Council of Seventy which called this Convention, and to the committees which provided remarkably complete arrangements therefor, we express our deep indebtedness.

We wish also to extend our thanks to Professor Chamberlain, the director of the music of the Convention; to Dr. Falk, the organist, and the chorus for the first session, and to the other organists and singers of the subsequent sessions; to the officers of the Second Presbyterian Church and the University Congregational Church for the privilege of meeting in their buildings; to the friends in Chicago who have opened their homes and extended hospitality to delegates; to the Auditorium Hotel for the use of a room for the headquarters of the Convention; to the Chicago Telephone Company for the installation of a telephone at the Convention headquar-

ters; to Messrs. E. H. Stafford & Bros. for the use of desks and chairs; and to the railroads of the Central and Western Passenger Associations for the special courtesies shown the Convention in their arrangement for the transportation of delegates.

The program and the business of the Convention having been completed, the time for adjournment was at hand. The President of the Convention, Professor Frank K. Sanders, said in closing:

I am sure we should all be glad to extend indefinitely the sessions of our Convention. We all feel that this has been a notable gathering, notable in many ways. I am sure every one of us feels that whatever sacrifices he may have found it necessary to make in order to be here have been abundantly repaid to him in the richness and fulness of this splendid meeting. I trust that our interest will deepen and abide.

I wish there were time for the expression of the opinion, which I am sure is in many of your hearts, regarding the duty that now lies upon the members of the Convention to prepare the way for the future work of the Association. This should be the special privilege of those of us who are pastors, who are leaders in any branch of the great work of religious and moral education. It is highly appropriate that we should speak to our churches and to our communities, that we should avail ourselves of all opportunities not merely to advocate the principles in which, I am sure, we have come to believe, but to make entirely clear the spirit and purpose of this gathering and the work which the Association proposes to do. Let each and every one of us regard himself as a special representative, a general secretary at large of this Association. With our effective co-operation at the present time a broad field of usefulness will surely open before the movement. We have asked repeatedly and earnestly for God's blessing upon it; let us support our prayers by our service.

Let us now bring our gathering to its fitting close with sincere and reverent recognition of the constant presence and guidance of God.

ADJOURNMENT

After singing the hymn, "Onward, Christian Soldiers," the closing prayer was offered by Rev. Frederic E. Dewhurst, Pastor of the University Congregational Church, Chicago. The Convention was then declared adjourned, *sine die*.

M. C. Hazard, W. C. Bitting } Secretaries.

CONSTITUTION OF THE ASSOCIATION

ARTICLE I—NAME

This Association shall be entitled "The Religious Education Association."

ARTICLE II—PURPOSE

The purpose of this Association shall be to promote religious and moral education.

ARTICLE III—DEPARTMENTS

SECTION 1. The Association shall conduct its work under several departments, as follows: (1) The Council; (2) Universities and Colleges; (3) Theological Seminaries; (4) Churches and Pastors; (5) Sunday Schools; (6) Secondary Public Schools; (7) Elementary Public Schools; (8) Private Schools; (9) Teacher Training; (10) Young Men's and Young Women's Christian Associations; (11) Young People's Societies; (12) The Home; (13) Libraries; (14) The Press; (15) Correspondence Instruction; (16) Religious Art and Music.

SEC. 2. Other departments may be organized on the approval of the Executive Board hereinafter provided.

SEC. 3. Members may belong to such department or departments as they may select, except in the case of the Council as provided for in Sec. 4.

SEC. 4. The Council of Religious Education shall consist of sixty members, who shall be active members of the Association. The original membership shall be selected by the Executive Board of the Association, ten for one year, ten for two years, ten for three years, ten for four years, ten for five years, ten for six years.

Vacancies in the Council shall be filled in alternation, one-half by the Council itself, the other half by the Board of Directors hereinafter provided. The absence of a member from two consecutive annual meetings of the Council shall be equivalent to resignation of membership, and a new member shall be elected for the unexpired term.

There shall be a regular annual meeting of the Council, in connection with the annual meeting of the Association. The regular election of members of the Council shall take place at this meeting. If the Board of Directors shall for any reason fail to elect its quota of members annually, such vacancy or vacancies shall be filled by the Council itself.

The Council shall elect its own officers and adopt its own by-laws, provided that these shall not be inconsistent with the constitution of the Association.

The Council shall have for its object to reach and to disseminate correct thinking on all general subjects relating to religious and moral education. Also, in co-operation with the other departments of the Association, it shall initiate, conduct, and guide the thorough investigation and consideration of important educational questions within the scope of the Association. On the basis of its investigations and considerations the Council shall make to the Association, or to the Board of Directors, such recommendations as it deems expedient relating to the work of the Association.

There shall be appointed annually some person to submit, at the next annual meeting, a report on the progress of religious and moral education during the year; this person need not be selected from the members of the Council.

ARTICLE IV—MEMBERSHIP

SECTION 1. There shall be three classes of members: Active (individual and institutional), Associate, and Corresponding.

SEC. 2. Active members shall be (1) teachers, pastors, and any persons otherwise engaged in the work of religious and moral education as represented by the sixteen departments named in Art. III; (2) institutions and organizations thus engaged.

SEC. 3. Associate Members shall be persons who are not directly engaged in the work of religious and moral education, but who desire to promote such work.

SEC. 4. The Corresponding Members shall be persons not resident in America who may be elected to such membership by the Board of Directors. The number of Corresponding Members shall at no time exceed fifty.

Sec. 5. The fees of membership shall be as follows: Active and Associate Members shall each pay an enrolment fee of One Dollar, and an annual fee of Two Dollars. Corresponding Members shall pay no fees. The annual fee shall be payable on or before the holding of the Annual Convention. Active members who have paid into the Association the amount of Fifty Dollars shall be designated Life Members.

Sec. 6. Active and Associate Members may withdraw from membership by giving written notice to the Secretary before April 1. Resumption of membership will be possible on payment of the enrolment fee and the annual fee for the current year.

Sec. 7. All members of the Association whose fees are paid shall receive the volume of *Proceedings* of the Annual Convention.

Sec. 8. All members of the Association shall be elected by the Board of Directors.

Sec. 9. Active Members only, whose fees are paid, shall have the right to vote and to hold office in the Association and its departments.

ARTICLE V—OFFICERS

Section 1. The officers of the Association shall be as follows: President, sixteen Vice-Presidents, Secretary, Treasurer, a Board of Directors, and an Executive Board.

Sec. 2. The President and Vice-Presidents shall be chosen by ballot on a majority vote of the Association at its annual meeting, and shall hold office for one year, or until their successors are chosen.

Sec. 3. The President shall preside at the meetings of the Association, and of the Board of Directors, and shall perform the duties usually devolving upon a presiding officer. In his absence the first Vice-President in order who is present shall preside, and in the absence of all Vice-Presidents, a *pro tempore* chairman shall be appointed on nomination, the Secretary putting the question.

Sec. 4. The Secretary shall be elected by the Executive Board, which shall fix the compensation and the term of office. The Secretary of the Association shall also be the Secretary of the Board of Directors and of the Executive Board.

The Secretary shall keep a full and accurate report of the proceedings of the general meetings of the Association, and of all the meetings of the Board of Directors.

Sec. 5. The Treasurer shall be elected by the Executive Board. He shall receive, and hold, invest, or expend, under the direction of this Board, all money paid to the Association; shall keep an exact account of receipts and expenditures, with vouchers for the latter; shall render the accounts for the fiscal year, ending July 1, to the Executive Board, and when these are approved by the Executive Board, shall report the same to the Board of Directors. The Treasurer shall give such bond for the faithful discharge of his duties as may be required by the Executive Board.

Sec. 6. The Board of Directors shall consist of one member from each state, territory, district, or province, having a membership of twenty-five or more in the Association, together with twenty members chosen at large, to be elected by ballot on a majority vote of the Association at the Annual Convention. These members of this Board shall serve for one year, or until their successors are chosen. In addition, the President, First Vice-President, Secretary, Treasurer, and the members of the Executive Board, shall be members of the Board of Directors. In 1903 one member shall be elected by the Association for each state, territory, district, or province represented in the list of signers to the Call for the Convention.

Each President of the Association shall at the close of his term of office become a Director for life.

The Board of Directors shall have power to fill all vacancies in their own body and in the several departments of the Association; shall have in charge the general interests of the Association, excepting those herein intrusted to the Executive Board; and shall make all necessary arrangements for the meetings of the Association.

Sec. 7. The Executive Board shall consist of twenty-one members elected by the Board of Directors, to hold office for seven years. In 1903 the Executive Board shall be elected by the Association, and at the first meeting of the Board the term of service of each member shall be determined by lot, three for one year, three for two years, three for three years, three

for four years, three for five years, three for six years, and three for seven years. The President, First Vice-President, Secretary, and Treasurer shall be *ex-officio* members of the Executive Board. This Board shall elect its own chairman.

This Board shall be the corporate body of the Association, and (1) shall provide for the safekeeping and expenditure of all funds accruing to the Association; (2) shall carry into effect the actions of the Association and of the various departments; (3) shall publish the annual report, the reports of departments and of special committees, and such other material as shall further the purpose of the Association; (4) shall exercise the functions of the Board of Directors during the interval of its meetings; (5) shall fix its quorum at not less than seven members.

This Board shall make an annual report of its work during the year to the Board of Directors.

This Board, with the approval of the Board of Directors, may appoint from time to time such special secretaries for the conduct of its work as shall be deemed advisable. These secretaries shall be *ex-officio* members of the Executive Board.

SEC. 8. Each of the sixteen departments under the Association shall be organized with a President and a Recording Secretary. The President shall preside at the meetings of the department, and shall perform the other duties of a presiding officer. The Recording Secretary shall keep a record of the proceedings of the meetings of the department, and a list of the members of the department. The President, Recording Secretary, and not less than three nor more than seven members of the department, elected by ballot on a majority vote of the members of the department, shall constitute the Executive Committee for the department. The President, Recording Secretary, and the other members of the Executive Committee shall be elected at the time of the Annual Convention, and shall hold office for one year, or until their successors are chosen. The action of these departments shall be recognized as the official action of the Association only when approved by the Board of Directors.

In the year 1903 the officers of each department shall be appointed by the Executive Board.

ARTICLE VI—MEETINGS

SECTION 1. The annual meeting of the Association shall be held at such time and place as shall be determined by the Board of Directors.

SEC. 2. Special meetings of the Association may be called by the President at the request of five members of the Board of Directors.

SEC. 3. Any department of the Association may hold a special meeting of the department at such time and place as by its own regulations it shall appoint.

SEC. 4. The Board of Directors shall hold its regular meetings at the place, and not less than two hours before the time, of the assembling of the Association. Special meetings of the Board may be held at such other times and places as the Board, or the President, shall determine.

Each new Board shall organize at the session of its election.

ARTICLE VII—AMENDMENTS

This Constitution may be altered or amended at a regular meeting of the Association by the unanimous vote of the members present; or by a two-thirds vote of the members present, provided that the alteration or amendment has been substantially proposed in writing at a previous meeting.

ARTICLE VIII—BY-LAWS

By-laws, not inconsistent with this Constitution, which have been approved by the Board of Directors, may be adopted at any regular meeting, on a two-thirds vote of the members of the Association present.

OFFICERS OF THE ASSOCIATION

GENERAL OFFICERS

PRESIDENT

SANDERS, FRANK KNIGHT, PH.D., D.D.
Dean Yale Divinity School, New Haven, Conn.

VICE-PRESIDENTS

BUTLER, NICHOLAS MURRAY, PH.D., LL.D.
President Columbia University, New York city

ANGELL, JAMES B., LL.D.
President University of Michigan, Ann Arbor, Mich.

BALLANTINE, WILLIAM G., D.D., LL.D.
Instructor of the Bible, International Y. M. C. A. Training School, Springfield, Mass.

BITTING, WILLIAM C., REV., D.D.
Pastor Mt. Morris Baptist Church, New York city

BRADFORD, AMORY H., REV., D.D.
Pastor First Congregational Church, Montclair, N. J.

CARR, JOHN W., A.M.
Superintendent of Schools, Anderson, Ind.

DAY, THOMAS F., D.D.
Professor San Francisco Theological Seminary, San Anselmo, Calif.

HORR, GEORGE E., REV., D.D.
Editor "The Watchman," Boston, Mass.

HURLBUT, JESSE L., REV., D.D.
Pastor Methodist Episcopal Church, Morristown, N. J.

HYDE, WILLIAM DEWITT, D.D., LL.D.
President Bowdoin College, Brunswick, Me.

JENKINS, BURRIS A., A.M.
President Kentucky University, Lexington, Ky.

MCPHERSON, SIMON J., REV., D.D.
Head Master Lawrenceville School, Lawrenceville, N. J.

MOORE, JOHN M., REV., PH.D.
Pastor First Methodist Episcopal Church, South, Dallas, Texas

RIGGS, JAMES S., D.D.
Professor Auburn Theological Seminary, Auburn, N. Y.

WASHINGTON, BOOKER T.
Principal Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

WOOLLEY, MARY E., LITT.D.
President Mount Holyoke College, South Hadley, Mass.

CHAIRMAN OF THE EXECUTIVE BOARD

HARPER, WILLIAM RAINEY, PH.D., D.D., LL.D.
President University of Chicago, Chicago, Ill.

GENERAL SECRETARY

———— ———— ————

EDITORIAL SECRETARY

———— ———— ———— —

RECORDING SECRETARY

COE, GEORGE ALBERT, PH.D.
Professor Northwestern University, Evanston, Ill.

FINANCIAL SECRETARY

STEARNS, WALLACE NELSON, PH.D.
153–155 LaSalle St., Chicago

TREASURER

ECKELS, JAMES HERRON
President Commercial National Bank, Chicago. Ill.

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Associate Editor "The Interior," Chicago, Ill.

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Pastor First Congregational Church, Detroit, Mich.

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Professor Yale Divinity School, New Haven, Conn.

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President Unitarian Association, Boston, Mass.

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President Lake Forest College, Lake Forest, Ill.

HARROWER, PASCAL, REV.
Chairman Sunday School Commission Diocese of New York, Rector Church of the Ascension, West New Brighton, N. Y.

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Professor University of Nashville, Nashville, Tenn.

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President Ripon College, Ripon, Wis.

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President Earlham College, Richmond, Ind.

LAWRENCE, WILLIAM M., D.D.
Pastor Second Baptist Church, Chicago, Ill.

MCDOWELL, WILLIAM F., REV., PH.D.
Secretary of Education, Methodist Episcopal Church, New York city

McFadyen, John E., A.M.
Professor Knox College, Toronto, Can.

Miller, Walter
Professor Tulane University, New Orleans, La.

Mitchell, Samuel C., Ph.D.
Professor Richmond College, Richmond, Va.

Philputt, Allan B., Rev., D.D.
Pastor Central Christian Church, Indianapolis, Ind.

Salisbury, Albert, Ph.D.
President State Normal School, Whitewater, Wis.

Snedeker, Charles H., Very Rev.
Dean St. Paul's Cathedral, Cincinnati, O.

Stimson, Henry A., Rev., D.D.
Pastor Manhattan Congregational Church, 159 W. 86th St., New York city

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Rector Holy Trinity Church, Philadelphia, Pa.

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Anthony, Alfred W., D.D. — *Maine*
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Editor "Biblical Recorder," Raleigh, N. C.

Bashford, J. W., Ph.D. — *Ohio*
President Ohio Wesleyan University, Delaware, O.

Beard, Gerald H., Rev., Ph.D. — *Vermont*
Pastor College St. Congregational Church, Burlington, Vt.

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President Centenary College, Jackson, La.

Cope, Henry F., Rev. — *Montana*
Pastor First Baptist Church, Dillon, Mont.

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Professor Chicago Theological Seminary, Chicago, Ill.

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Chancellor University of Mississippi, University, Miss.

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Editor "Christian Evangelist," St. Louis, Mo.

Haley, Jesse J., Rev., A.M. — *Kentucky*
Pastor Christian Church, Associate Editor "Christian Century," Cynthiana, Ky.

HILL, EDWARD MUNSON, D.D. *Quebec*
Principal Congregational College of Canada, Montreal, Can.

HILL, EDGAR P., REV. *Oregon*
Pastor First Presbyterian Church, Portland, Ore.

HORNE, HERMAN H., PH.D. *New Hampshire*
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KANE, WILLIAM P., D.D. *Indiana*
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Editor "Church and School," Sioux Falls, S. D.

MACFARLAND, HENRY B. F. *District of Columbia*
President Board of Commissioners, District of Columbia, 1816 F St., Washington, D. C.

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State Superintendent of Instruction, Harrisburg, Pa.

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Pastor Augustine Presbyterian Church, Winnipeg, Man.

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WILLETT, HERBERT L., PH.D.
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DEPARTMENTS

I. THE COUNCIL OF RELIGIOUS EDUCATION

(No elections to membership in the Council have yet been made)

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HALE, EDWARD EVERETT, REV., D.D., LL.D.
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MCVICKAR, WILLIAM N., REV., D.D., S.T.D.
Coadjutor Bishop of Rhode Island, Providence, R. I.

V. SUNDAY SCHOOLS

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KING, AUBREY E., MRS.
1814 Park Ave., Baltimore, Md.

WARREN, EDWARD K.
Chairman Executive Committee World's Sunday School Convention for 1904, Superintendent Congregational Sunday School, Three Oaks, Mich.

VI. SECONDARY PUBLIC SCHOOLS

PRESIDENT

HULING, RAY GREENE, A.M., SC.D.
Head Master English High School, Cambridge, Mass.

RECORDING SECRETARY

RYNEARSON, EDWARD, A.M.
Director of High Schools, Pittsburg, Pa.

EXECUTIVE SECRETARY

LOCKE, GEORGE H., A.M.
Professor University of Chicago, Editor "School Review," Chicago, Ill

---

BISHOP, J. REMSEN
Principal Walnut Hills High School, Cincinnati, O.

ROBINSON, OSCAR D., PH.D.
Principal High School, Albany, N. Y.

SMILEY, WILLIAM H.
Principal East Side High School, Denver, Colo.

SMITH, CHARLES ALDEN, A.M.
Principal Central High School, Duluth, Minn.

VII. ELEMENTARY PUBLIC SCHOOLS

PRESIDENT

DOUGHERTY, NEWTON C., PH.D.
Superintendent of Schools, Peoria, Ill.

RECORDING SECRETARY

ROWE, STEWART H., PH.D.
Supervising Principal Lowell School District of New Haven, and Lecturer Yale University, New Haven, Conn.

EXECUTIVE SECRETARY

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HATCH, WILLIAM H.
Superintendent of Schools, Oak Park, Ill.

HUGHES, J. L.
Inspector of Schools, Toronto, Can.

LANE, ALBERT G., A.M.,
Assistant Superintendent of Schools, Chicago, Ill.

NICHOLSON, MARY E.
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THURBER, CHARLES H., PH.D.
Editor Educational Publications of Messrs. Ginn & Co., 29 Beacon St., Boston, Mass.

VANSICKLE, JAMES H., A.M.,
Superintendent of Instruction, Baltimore, Md.

VIII. PRIVATE SCHOOLS

PRESIDENT

MCPHERSON, SIMON J., REV., D.D.
Head Master Lawrenceville School, Lawrenceville, N. J.

RECORDING SECRETARY

CARMAN, GEORGE NOBLE
Director Lewis Institute, 235 Ashland Boul., Chicago, Ill.

EXECUTIVE SECRETARY

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INDEXES

INDEX OF MEMBERS

A

Abbott, Ernest H.....387
Abbott, Lyman.....387
Abel, Clarence.....360
Abercrombie, D. W.....374
Ackerman, Arthur W.....356
Adams, Edwin A.....360
Adams, John Q.....387
Alderman, E. A.....373
Allen, Anna B., Mrs.....403
Allison, William H.....360
Allworth, John.....360
American Institute of Sacred Literature.....360
Ames, Edward S.....360
Amos, Henry C.....359
Anders, Howard S.....397
Anderson, James H.....360
Anderson, Thomas D.....387
Anderson, William F.....387
Andrews, Ellen.....374
Angell, James B.....380
Anthony, Alfred W.....373
Antrim, Clarence D.....397
Antrim, Eugene M.....374
Archibald, Adams D.....356
Armstrong, Cecil J.....372
Armstrong, Lynn P.....387
Atterbury, Anson P.....387
Atwood, Isaac M.....387
Axtell, Elizabeth M.....382
Ayers, Daniel H.....387
Ayres, Sabra G.....387

B

Bacon, Benjamin W.....356
Bacon, Theodore D.....380
Bade, William F.....355
Bailey, Albert E.....374
Bailey, Henry T.....374
Bailey, Josiah W.....394
Baird, Lucius O.....360
Baker, Smith.....387
Baldwin, Jesse A.....360
Baldwin, J. Mark.....386
Baldwin, Josephine L.....386
Baldwin William A.....374
Ball, Elizabeth M.....387
Ballantine, William G.....374
Barker, Herbert A.....356
Barnes, Clifford W.....360
Barnes, J. W., Mrs.....386
Barnes, Lemuel C.....374
Barnes, Stephen G.....402
Barr, Alfred H.....380
Bartlett, Adolphus C.....360
Bartlett, Walter I.....371
Barto, Charles E.....388
Barton, Frank M.....394
Barton, William E.....360
Bartz, Ulysses S.....398
Bashford, J. W.....394
Bassett, Austin B.....374
Bates, George E.....383
Bates, Stuart S.....405
Bates, Walter C.....374
Bateson, Frederick W.....360
Batt, William J.....374
Batten, L. W.....388
Batten, Samuel Z.....386
Bayles, J. W.....372
Baylor University.....401
Beach, Arthur G.....390
Beale, Charles H.....375
Bean, Leroy S.....373
Beard, Frederica.....360
Beard, Gerald H.....402
Beard, Harington.....382
Beardslee, John W.....380
Beatley, Clara, Mrs.....375
Beaton, David.....360
Belfield, Henry H.....360
Bell, Hill M.....371
Bell, W. S.....385
Belsan, Edward.....402
Bement, Howard.....380
Benjamin, Chase.....388
Bentall, E. G.....360
Bergen, Abram G.....360
Berry, George R.....388
Berry, Louis F.....356
Best, Nolan R.....361
Bestor, O. P.....403
Betteridge, Walter R.....388
Betts, F. W.....388
Bewer, Julius A.....394
Binney, John.....357
Bishop, C. M.....383
Bishop, Frank D.....395
Bishop, J. Remsen.....394
Bishop, L. J. P., Mrs.....388
Bissell, Flint M.....375
Bitting, William C.....388
Bixby, James T.....388
Blackall, C. R.....398
Blackall, C. R., Mrs.....398
Blair, John A.....361
Blaisdell, James A.....380
Blake, Henry A.....385
Blakeslee, Erastus.....375
Blatchford, E. W.....361
Bliss, Alfred V.....402
Bliss, Frederick L.....380
Blunt, Harry.....384
Boggs, S. A. D.....361
Bolt, William W.....384
Bolte, Charles.....388
Bonfils, Ellsworth.....388
Boocock, William H.....386
Boone, Richard G.....394
Bosworth, Edward I.....394
Bowers, Roy E.....394
Bowles, George C.....380
Boyd, Thomas.....355
Boynton, George M.....375
Boynton, Nehemiah.....380
Boynton, Richard W.....382
Bradford, Amory H.....386
Bradford, Emery L.....375
Bradner, Lester, Jr.....399
Bradshaw, J. W.....394
Bragdon, C. C.....375
Braisted, William E.....385
Brand, Charles A.....375
Breckinridge, L. A., Mrs.398
Breed, Reuben L.....403
Brett, Arthur W., Mrs...371
Brett, William H.....394
Bridgman, Howard A...375
Briggs, Arthur H.....355
Briggs, George A.....388
Briggs, Herbert F.....355
Briggs, H. A. M.....386
Brodfuhrer, J. C.....361
Bronson, Solon C.....361
Brooks, John L.....388
Brouse, Olin R.....361
Brown, Arthur P.....355
Brown, Charles R.....355
Brown, Daniel M.....361
Brown, Francis.....388
Brown, Herman E.....380
Brown, James A.....361
Brown, Walter S.....355
Brown, William A.....388
Brumbaugh, Martin G...398
Brush, Alfred H.....388
Bryan, William L.....370
Bryant, Stowell L.....361
Bullard, Henry N.....384
Bullock, Mettler A.....385
Bumstead, Arthur.....375
Burgess, Isaac B.....361
Burlingame, G. E.....361
Burnham, F. W.....361
Burnham, S. H.....385
Burnham, Sylvester.....388
Burnham, W. R.....357
Burr, Everett D.....375
Burrell, Joseph D.....388
Burt, Enoch H.....357
Burt, Frank H.....384
Burton, Ernest D.....361
Burtt, Benjamin H.....380
Bushee, George A.....357
Bushnell, Albert.....384
Bushnell, Samuel C.....375
Butler, Frank E.....375
Butler, Nathaniel.....361
Butler, Nicholas M.....388
Buttrick, Wallace.....388
Buxton, Wilson R.....399

C

Cabot, Mary F.....402
Cadman, S. Parkes.....388
Cady, George L.....371
Campbell, James M.....361
Campbell, Stuart M.....361
Canfield, James H.....388
Cantwell, J. S.....361
Capen, Samuel B.....375
Carman, Augustine S.....395
Carman, George N.....361
Carr, John W.....370
Carré, Henry B.....373
Carrier, Augustus S.....361
Carroll, William W.....388
Carruth, William H.....372
Carter, Charles F.....375
Carter, Ferdinand E.....375
Carter, H. H., Mrs.....401
Carter, John F.....375
Carter, Thomas.....386

Case, Carl D.....371
Cessna, Orange H.....380
Chalmers, Andrew B.....357
Chalmers, James.....361
Chamberlain, George D..375
Chamberlin, Georgia L...361
Chamberlin, Orlando E...361
Chandler, Edward H.....375
Chapin, Robert C.....403
Chapman, William H....388
Cheney, B. Royal.....402
Cheney, James L.....395
Clark, Davis W.....395
Clark, Henry F.....380
Clark, Maude G., Mrs...361
Clarke, Almon T.....355
Clemenson, Newton E....402
Clifford, Elizabeth.....395
Clizbe, Jay.....380
Coe, George A.....361
Coe, Saidee K., Mrs.....362
Coffin, F. J.....357
Coffin, W. K.....403
Cole, Arthur S..... 386
Coleman, C. B.....370
Coler, George P.....380
Collin, Henry P.....381
Collins, Hannah.....388
Conant, T. O.....388
Conklin, John W.....389
Cook, John W.....362
Cooke, Ralph W.....362
Cooper, J. W.....389
Cooper, Willis W.....403
Cope, Henry F.....385
Cox, Sydney H.....389
Craig, Arthur W.....359
Crandall, Lathan A.....362
Crawford, J. Forsyth.....403
Cree, Howard T.....384
Creelman, Harlan.....406
Creighton, John.....385
Cross, George.....405
Crosser, John R.....362
Crouse, J. N., Mrs.....362
Crowl, Theodore.....362
Culton, Anna.....362
Cummings, Edward.....375
Cuninggim, Jesse L.....401
Currier, Albert H.....395
Curtis, Edward H.....362
Curtis, Edward L.....357
Curtiss, Samuel I.....302

D

Dabney, Charles W.....401
Dame, Nelson P.....402
Dana, S. H.....385
Daniels, Eva J.....381
Danner, William M.....356
Darby, W. J.....370
Dark, Charles L.....362
Dascomb, H. N.....381
Davies, Arthur E.....395
Davis, Albert P.....375
Davis, Gilbert G.....375
Davis, I. C., Mrs.....389
Davis, William H.....357
Davis, William W.....403
Davison, J. O.....401
Dawson, George E.....357
Day, Charles O.....375
Day, Ernest E.....371
Day, Frank J.....406
Day, James R.....389
Day, Thomas F.....355
Day, William H.....355
Deahl, J. N.....403
Dean, LasCasas L.....362
DeForest, Heman P.....381
DeGarmo, E. A., Mrs....373
Denio, Francis B.....373
Dennis, Laban, Mrs.....386
Devitt, Theophilus S.....357
Dewey, John.....362
Dewhurst, Frederic E.....362
DeWolfe, Henry T.....405
Dexter, Stephen B.....362
Dibell, E.....395
Dickens, J. L.....401
Dickerson, J. Spencer....362
Dickey, Alfred E.....394
Dickey, Samuel.....362
Dimm, Jonathan R.....398
Dingle, George S.....405
Dingwell, James D.....375
Dixon, Joseph L.....375
Dodge, D. Stuart.....389
Dodge, Grace H.....389
Doggett, L. L.....376
Donald, E. Winchester...376
Donaldson, George.....389
Dorchester, D., Jr.....398
Dougherty, Newton C....262
Driver, John M.....362
DuBois, Patterson.....398
Duffield, Howard.....389
Dumm, B. Alfred.....376
Duncan, William A.....389
Dunlop, J. D.....384
Dunning, Albert E.....376
Durham, Plato T.....394
Dutton, Samuel T.....389

E

Earlham College.....370
Eastman, W. D.....362
Eaton, Edward D.....403
Eby, Frederick.....401
Eckels, James H.....362
Edmunds, E. B.....403
Edmunds, James.....397
Edwards, L. J.....397
Ehler, George W.....362
Eiselen, F. C.....362
Eliot, Samuel A.....376
Elkinton, Joseph.....398
Ellicott, Elizabeth K.....374
Elliott, Ashley J.....362
Elliott, George.....381
Elmer, Franklin D.....357
Empey, F. D.....862
Empey, W. B.....371
Endicott, Eugene F.....376
Ensign, Frederick G.....362
Evans, Daniel.....376
Ewing, Homer H.....398
Ewing, William.....381
Eyles, William J.....362

F

Fagnani, Charles P.....389
Fairbanks, Arthur.....371
Fairchild, Edwin M.....389
Fairman, Jane.....363
Falconer, Robert A.....405
Farnham, Mary F.....397
Farnsworth, C. H.....389
Farr, Morton A.....370
Faucon, Catherine W.....376
Faunce, William H. P....390
Faville, John.....363
Fennell, W. G.....386
Ferguson, William D....363
Ferrin, Allan C.....402
Ferris, Frank A.....389
Field, Walter T.....363
Fielden, Joseph F.....376
Fifield, J. W.....384
First Baptist Bible School, Winsted, Conn.....359
Fischer, William J.....381
Fisher, Angie B., Mrs....376
Fisher, Charles R.....355
Fletcher, William I.....376
Flett, George C.....363
Flint, George H.....376
Foote, Arthur.....376
Foote, Cullen B.....357
Foote, Henry W.....373
Forbes, George M.....389
Forbes, John F.....358
Forbush, William B.....376
Ford, J. S.....363
Forister, Clarence.....381
Foster, Edward D.....381
Foster, George B.....363
Fowler, Arthur T.....363
Fowler, Bertha.....363
Fowler, Henry T.....399
Fox, Norman.....389
Frame, James E.....389
Francis, Arthur J.....363
Francis, Lewis.....389
Franklin, William S.....401
Frantz, Edward.....572
Freeman, Henry V.....363
French, H. Delmar.....389
French, Henry H.....376
French, Howard D.....563
Friborg, Emil.....357
Friend, W. A.....403
Fritter, Enoch A.....363
Frizzell, John W.....403
Frost, Edward W.....403
Frost, William G.....372
Fuller, Arthur A.....399
Fuller, Willard.....394
Fullerton, Kemper.....394
Fulton, Albert C.....373
Fulton, Robert B.....383

G

Galbreath, W. F., Mrs....363
Gammon, Robert W.....356
Gannett, William C.....389
Garrett, Alfred C.....398
Garrett, Edmund F.....386
Garrison, James H.....384
Garrison, Winfred E.....384
Gates, Carl M.....386
Gates, Herbert W.....363
Gates, Owen H.....376
German, Frank F.....389
Gifford, O. P.....389
Gilbert, George H.....376
Gilbert, James E.....359
Gilbert, Newell D.....363
Gilbert, Simeon.....363
Gilchrist, Neil A.....382
Gilpatrick, Howard.....394
Gobin, Hillary A.....370
Goldner, J. H.....395
Goodrich, Chauncey W....395
Goodrich, Frederic S.....381
Goodrich, Lincoln B.....376
Goodson, C. Polk.....401
Gordon, Charles W.....405
Gouldy, Jennie A.....389
Graham, John J. G.....363
Graif, Philip.....363
Grammer, Carl E.....402
Grant, John H.....357
Grant, S. Edwin.....389

Gray, Baron D.....373
Gray, Clifton D.....381
Green, Adam S.....405
Greene, Benjamin A.....363
Greene, Frederick W.....357
Greenman, A. V.....363
Gregg, David.....389
Griffis, William E.....390
Grossman, Louis.....395
Gulick, Edward L.....386
Gunsaulus, Frank W.....363
Gurley, Sears E., Mrs.....390
Guss, Roland W.....376

H

Hadden, Archibald.....381
Haggard, Alfred M.....371
Haigh, Mary V.....398
Haines, Amos H.....398
Haines, Matthias L.....370
Hale, Edward E.....376
Hale, George H.....376
Haley, Jesse J.....373
Hall, Charles C.....390
Hall, Newton M.....376
Hall, Thomas C.....390
Hall, William H.....357
Halsey, Rufus H.....403
Hammond, Frank E.....381
Hammond, J. D.....401
Hanley, Elijah A.....395
Hannum, Henry O.....370
Hansel, John W.....363
Hardinge, Margaret.....363
Hardy, Edwin N.....370
Hare, William H.....400
Harkness, Harriet.....381
Harlan, Richard D.....363
Harper, Edward T.....363
Harper, William R.....384
Harrington, C. N.....364
Harris, George.....376
Harrison, Fordick B.....376
Harrower, Pascal.....390
Hartford Theological Seminary.....357
Hartshorn, W. N.....377
Hartwell, H. Linwood.....377
Hartzell, Morton C.....364
Hassold, F. A.....381
Hatch, William H.....364
Hatfield, Albert D.....395
Hathaway, Edward S.....377
Haven, William I.....390
Hawley, Fred. V.....364
Hay, Robert L.....378
Haydn, Howell M.....395
Hayes, Doremus A.....364
Hayes, Francis L.....372
Hazard, Caroline.....377
Hazard, M. C.....377
Hazen, Austin.....357
Hazen, Azel W.....357
Heard, C. M.....382
Heermance, Edgar L.....382
Helming, Oscar C.....386
Henderson, Charles R.....364
Henderson, Herman C.....404
Henry, Carl F.....395
Henry, James R.....401
Henshaw, Gordon E.....390
Hepburn, W. M.....386
Herrick, Henry M.....364
Herrick, Jullien A.....381
Herrig, Anna B.....400
Hervey, Walter L.....390
Heuver, G. D.....364
Hiatt, Caspar W.....395
Hicks, Joseph E.....364
Hieronymus, R. E.....364
Higgons, John A.....380
Hildreth, Theodore A.....356
Hill, Edgar P.....397
Hill, Edward M.....400
Hill, William B.....390
Hillis, Newell D.....390
Hillis, W. A.....395
Hinds, J. I. D.....401
Hirchy, Noah C.....395
Hitchcock, Albert W.....377
Hitchcock, J. E.....395
Hoar, Caroline.....377
Hobbs, Mary M.....394
Hoben, T. Allan.....404
Hobson, A. A.....364
Hodgdon, Frank W.....371
Hodge, Richard M.....390
Hodges, B. A.....401
Holbrook, David L.....381
Holden, Arthur J.....402
Holmes, Jesse H.....398
Holmes, William T.....357
Holt, Charles S.....364
Hood, W. Lenoir.....399
Hoover, Oliver P.....398
Hopkins, Henry M.....377
Hoppaugh, William.....386
Horne, Herman H.....385
Horr, Elijah.....377
Horr, George E.....377
Horswell, Charles.....404
Horton, Edward A.....377
Horton, Lyman G.....399
Hotchkiss, Ada S.....377
Hotton, J. Sydney.....364
Houghton, Louise S., Mrs.....390
Houston, James W.....398
Howard, Ethel I.....377
Howard, Thomas D.....377
Howland, Clark P.....384
Hoyt, Henry N.....377
Hubbell, George A.....390
Huber, Eli.....398
Hughes, Edwin H.....377
Hughes, J. L.....405
Hughes, Richard C.....404
Hulbert, Eri B.....364
Huling, Ray G.....377
Hull, William C.....390
Hulley, Lincoln.....398
Humpstone, John.....390
Hunt, Emory W.....395
Huntington, C. W.....377
Huntington, George P.....385
Hurlbut, Jesse L.....386
Hutcheson, Mary E.....395
Hutchinson, Charles L.....364
Hutton, Mancius H.....386
Huyler, John S.....390
Hyde, Frederick S.....357
Hyde, Henry K.....377
Hyde Park Church of the Disciples, Chicago.....364
Hyde, William D.....373

I

Ingham, J E.....372
Innis, George S.....383
Ives, Charles L., Mrs.....357

J

Jackman, Wilbur S.....364
Jackson, John L.....364
Jacobus, M. W.....357
Jacoby, Henry S.....390
James, D. M.....377
James, George F.....383
Jegi, John I.....404
Jenkins, Burris A.....373
Jesse, Richard H.....384
Johnson, Arthur S.....377
Johnson, E. E. S.....398
Johnson, Franklin W.....374
Johnson, S. Arthur.....356
Johnson, Theodore A.....395
Johnson, T. Neil.....394
Johnston, R. P.....390
Johonnot, R. F.....364
Jones, Hiram T., Mrs.....380
Jones, Jenkin L.....364
Jones, Philip L.....398
Jones, Silas.....364
Jones, Thomas H.....395
Jones, William M.....384
Jontz, Ida V.....390
Jordan, W. G.....405
Judd, Orrin R.....390

K

Kaighn, Edward B.....401
Kallenberg, H. F.....364
Kane, William P.....370
Keedy, John L.....377
Keigwin, A. Edwin.....386
Keith, Herbert C.....371
Keith, Lucy E.....395
Kelly, Robert L.....370
Kelsey, Henry H.....357
Kendall, Georgiana.....390
Kennedy, W. T.....405
Kenngott, George F.....377
Kent, Charles F.....357
Kent, John B.....373
Keppel, Charles H.....384
Kiehle, David L.....383
Kilbon, John L.....377
Kimball, Charles F.....364
Kimball, Clarence O.....356
Kimball, Hannah H.....377
Kimball, Helen F.....377
Kimball, Kate F.....364
Kimball, Lulu S.....377
King, Aubrey E., Mrs.....374
King, George W.....384
King, Henry C.....396
King, Irving.....404
King, John W.....396
King, William C.....378
King, William F.....371
Kirbye, J. Edward.....360
Kirkland, James H.....401
Knight, E. H.....358
Knox, George P.....384
Kratzer, G. A.....390
Kuhn, Thomas H.....370
Kunkle, Edward C.....404

L

Ladd, George E.....402
Laidlaw, Walter.....399
Lake, E. M.....381
Lamson, Franklin S.....359
Landrith, Ira.....401
Lane, Albert G.....365
Langdon, George.....358
Lanier, M. B.....398
Lanphear, H. M., Mrs.....365
Lansdale, Herbert P.....390
Latham, H. L.....409
Lathrop, William G.....388
Laughlin, J. W.....365
Lawrence, William.....578
Lawrence, William M.....365

Laws, Annie.....396
Lazenby, Albert.....365
Leach, Frank P.....400
Leavitt, Bradford.....355
Leavitt, J. A.....365
Lee, Israel S.....398
Lee, L. O.....406
Leedom, Ira C.....386
Leete, William W.....358
Leonard, Mary H.....378
Lewis, A. H.....386
Lewis, Everett E.....358
Lewis, F. G.....402
Lhamon, W. J.....384
Life, S. K.....396
Lincoln, Howard A.....378
Lindsay, Mary B.....365
Lindsay, Peter.....390
Linhart, S. B.....398
Little, Arthur.....378
Little, Arthur M.....365
Little, R. M.....365
Littlefield, Milton S.....391
Lloyd, Louis D.....355
Lloyd, Rhys R.....365
Loba, Jean F.....365
Locke, George H.....365
Logan, John W.....358
Logan, William C.....365
Long, John D.....391
Longacre, Lindsay B.....391
Lord, John B., Mrs.....365
Lord, Rivington D.....391
Lowden, Frank O.....365
Lutz, Adam R.....358
Lyman, Eugene W.....383
Lynch, Frederick.....378
Lynn, Jay E.....365
Lyon, Elwood P.....403
Lyons, S. R.....370

M

MacArthur, Robert S....391
Macaulay, Joseph P.....356
MacChesney, Nathan W.365
MacClelland, George L...391
MacClintock, W. D., Mrs.365
MacCracken, Anna M....396
MacDonald, Robert.....391
Macfarland, Charles S....378
MacFarland, H. B. F....359
MacKay, A. H.....405
Mackenzie, W. D.....365
Maclachlan, H. D. C.....373
MacLean, George E.....371
MacMillan, T. C.....365
MacRae, A. O.....405
Magee, Harriet C.....404
Maile, John L.....356
Main, Arthur E.....391
Makepeace, F. Barrows..391
Mallory, Hervey F.....365
Manton, Charles.....401
Marsh, Charles A.....365
Marsh, Edward L.....374
Marsh, Robert L.....371
Marshall, Benjamin T...391
Mason, Edward A.....374
Mathews, Shailer.....365
Mathews, S. Sherberne...358
Matteson, William B.....386
Matthews, Paul.....396
Mattson, Bernard G.....400
Mauck, Joseph W.....381
McAfee, Cleland B.....365
McCash, I. N.....371
McClenahan, David A....399
McCollum, G. T.....365
McDiarmid, A. P.....405
McDougall, George L....385
McDowell, William F....391
McFadyen, John E.....405
McKamy, John A.....401
McKee, William P.....365
McKelway, A. J.....394
McKenny, Charles.....404
McKibben, William K....366
McKittrick, William J....384
McLaughlin, R. W.....381
McLean, John K.....355
McLeish, Andrew.....366
McLeish, A. Mrs.....366
McLeod, Donald.....403
McMillen, W. F.....366
McPherson, Simon J.....387
McVickar, W. N.....400
Mead, George W.....400
Meeser, Spenser B.....381
Mehaffey, George W.....378
Men's Normal Bible Class, Y.M.C.A., Peoria, Ill..366
Merriam, A. R.....358
Merriam, George E.....391
Merrick, Frank W.....378
Merrill, Charles C.....378
Merrill, George E.....391
Merrill, George R.....383
Merrill, William P.....366
Merriman, Daniel.....378
Merritt, W. C.....403
Merritt, W. C., Mrs.....403
Messer, L. Wilbur.....366
Metcalf, John M. P.....355
Metcalf, L. H.....385
Metcalf, Paul H.....391
Michael, Oscar S.....399
Miles, H. R.....402
Miller, D. L.....366
Miller, Emily H. Mrs....366
Miller, Emma, L.....394
Miller, Edward W.....391
Miller, Kerby S.....366
Miller, Rufus W.....399
Miller, Walter.....373
Milligan, Henry F.....366
Mills, Charles S.....396
Mills, John N.....366
Milner, Duncan C.....366
Mitchell, Charles B.....396
Mitchell, Edwin K.....358
Mitchell, J. K.....372
Mitchell, Samuel C.....402
Moncrief, John W.....366
Montague, H. E.....373
Montgomery, B. Emmeline396
Montgomery, C. W.....378
Montgomery, G. R.....358
Moore, Edward C.....378
Moore, James H.....366
Moore, John M.....401
Moore, Mabel R.....378
Moore, S. J.....405
Moorland, J. E.....359
Morgan, Charles H.....391
Morgan, John F.....387
Morgan, Oscar T.....366
Morris, Frank R.....402
Morris, George K.....396
Morris, Margaretta.....399
Morse, Warren.....402
Mosher, George F.....378
Mott, Thomas A.....370
Mountford, Lydia V.....391
Moxom, Philip S.....378
Mudge, Elisha.....366
Mullins, Edgar Y.....373
Murfee, H. O.....355
Murlin, Lemuel H.....372
Murray, Walter C.....405
Murray, William D.....391
Mutch, William J.....358
Myers, Elmer H.....366
Myers, J. O.....404

N

Nash, C. Elwood.....366
Nash, Charles S.....356
Nash, Henry S.....378
Neill, Henry.....381
Nelson, Aaron H.....366
New Church Educational Association.....387
Newell, William W.....384
Newhall, Alfred A.....373
Newlin, Thomas.....394
Newton, Richard H.....391
Nicholas, R. W.....404
Nichols, John R.....396
Nicholson, Mary E.....370
Nicholson, Thomas.....371
Nicolas, John.....391
Norris, Ada L.....387
Norton, A. W.....400
Norton, Helen S.....359
Norton, Susan W.....400
Norton, William B.....366
Norton, William W.....400
Notman, William R.....366
Noyes, Edward M.....378
Noyes, G. C.....366
Noyes, Henry D.....378

O

Oakley, E. Clarence.....381
Oates, James F.....366
O'Brien, James P.....384
O'Grady, Caroline G....391
Olmstead, Edgar H.....358
Omwake, George L.....399
Orr, E. A.....400
Osborn, F. W.....391
Osborn, Loran D.....366
Osborne, Naboth.....366
Osgood, Robert S.....370
Otto, James T.....367
Owen, Samuel H. C.....383
Owens, John R.....396

P

Paddock, George E.....371
Page, Herman.....367
Page, Mary B., Mrs.....367
Palm, Charles.....367
Parker, Alonzo K.....367
Parker, C. M.....367
Parker, Fitzgerald S.....373
Parker, Frederic C. W....367
Parker, William J.....367
Parkhurst, Matthew M...367
Parks, Edward L.....360
Patchell, Charles T.....381
Patten, Amos W.....367
Patten, Arthur B.....378
Patterson, M. T.....387
Pattison, T. Harwood....391
Patton, Cornelius H.....384
Patton, Walter M.....358
Paxton, Elizabeth D.....387
Payne, Wallace C.....372
Peabody, Francis G.....378
Peabody, Helen L.....400
Pearcy, James B.....371
Pearson, William L.....371
Pease, George W.....358

Peckham, George A.....396
Peet, Stephen D.....367
Peloubet, Francis N.....378
Pennoyer, C. H.....391
Penrose, S. B. L.....403
Perkins, J. G.....367
Perkins, R. W.....373
Perry, Alfred T.....396
Perry, C. H.....378
Perry, Ernest B.....381
Pershing, Orlando B.....391
Pettit, Alonzo, Mrs.....387
Phelps, Lawrence.....378
Phillips, Alice M. M.....381
Phillips, T. F.....396
Philputt, Allan B.....371
Pickett, S. D.....392
Piersel, Alba C.....371
Pike, Granville R.....367
Pike, Henry H.....382
Pilcher, M. B.....401
Pinkham, George R.....378
Pinkham, Henry W.....356
Place, Charles A.....378
Plantz, Samuel.....404
Platt, Caroline M.....392
Plymouth Cong. Sunday School, Minneapolis ...383
Pollard, Harry H.....367
Pope, Edward R.....383
Porter, Frank C.....358
Porter, J. J.....384
Porter, Ora H., Mrs.....367
Potter, Ernest T.....372
Potter, Rockwell H.....358
Potts, Joseph.....394
Power, Charles W.....379
Power, Frederick D.....359
Pratt, Dwight M.....396
Pratt, Waldo S.....358
Pressey, Edwin S.....383
Price, S. Eber.....404
Provine, W. A.....401
Prucha, Vaclav.....367
Pruen, J. W 367
Purinton, Daniel B.....403

Q

Quehl, Jacob.....405

R

Randall, J. Herman.....382
Ranney, William W.....358
Rauschenbusch, W.....392
Raymer, George A.....367
Raymond, A. V. V.....392
Redfield, Isabella T.....379
Reed, David A.....379
Reed, Isaac N., Mrs.....379
Reed, Lewis T.....392
Reeve, Emily A.....397
Rehrig, W. M.....390
Rhees, Rush.....392
Rhoades, Winfred C.....379
Rice, Austin.....403
Rice, Charles F.....379
Rice, Walter.....370
Rice, William N.....358
Richards, Louis J.....399
Richmond, George C.....392
Richmond, Louis O.....396
Riggs, James S 392
Rihbany, Abraham M....396
Robbins, D. R., Mrs.....383
Robertson, George.....370
Robertson, Ina Law.....367
Robinson, Charles F.....358
Robinson, Emma A.....371
Robinson, George L.....367
Robinson, Joseph H.....392
Robinson, Oscar D.....391
Robinson, Willard H.....367
Roblee, J. H. Mrs. 384
Rogers, Euclid B.....367
Rogers, Joseph M.....382
Rollins, G. S.....383
Root, E. Tallmadge.....400
Root, Theophilus H.....400
Ropes, C. J. H.....374
Ropes, James H.....379
Rosenquist, Eric J. A.....367
Rosevear, Henry E.....373
Ross, J. Thorburn.....397
Rousmaniere, E. S.....400
Rowe, Stewart H.....358
Rowley, Francis H.....379
Rowlison, Carlos C.....396
Russell, Elbert.....377
Russell, J. Elmer.....392
Russell, James E.....392
Rynearson, Edward.....399

S

Sale, George.....360
Salisbury, Albert.....404
Sallmon, William H.....383
Sanders, Frank K.....358
Sanderson, Edward F.....400
Sanderson, Lydia E.....392
Sanford, Ralph A.....358
Sargent, Sabra L.....368
Sawin, Theophilus P.....392
Sawyer, Hermon L.....368
Scarritt, Charles W.....384
Schaeffer, Nathan C.....399
Schafer, Frank H.....368
Scheible, Albert.....368
Schmidt, Nathaniel.....392
Scott, Robert.....358
Scott, Walter D.....368
Scoville, Charles R.....368
Scruton, Charles A.....372
Scudder, William H.....356
Searle, Frederick E.....382
Sears, Charles H.....404
Seaton, D. T.....406
See, Edwin F.....392
Seelye, L. Clark.....379
Seligsberg, Alice L.....392
Selleck, Willard C.....400
Semelroth, William J.....384
Senior, Daniel L.....399
Severence, Lemuel.....404
Severinghaus, J. D.....368
Severn, H.H 368
Sewall, A. C.....392
Sewall, Charles G.....392
Sewall, G. P.....392
Sewall, John L.....402
Sexton, Wilson D.....392
Seymour, A. H.....400
Seymour, Paul H.....368
Shanks, L. E.....404
Sharman, Henry B.....368
Shaw, Charles G.....392
Shaw, Daniel W.....399
Shaw, Edwin S.....394
Shaw, William 379
Sheets, Frank D.....368
Sheldon, Walter L.....385
Shepard, Elgin R.....383
Sherer, Samuel J.....368
Sherer, William G.....368
Sheridan, Wilbur F.....373
Sherman, Edwin T.....368
Sherman, Franklin C.....368
Sherry, Norman B 392
Shipman, Frank R.....379
Short, Wallace M.....404
Short, William H.....404
Shuey, E. L.....396
Shute, A. Lincoln.....368
Sibley, Josiah.....356
Sigmund, William S.....371
Silverman, Joseph.....392
Simon, Abram.....385
Simons, Minot O.....396
Singmaster, J. A.....399
Sisson, Edward O.....368
Slade, William F.....399
Slater, John R.....368
Slocum, William F.....356
Small, Albion W.....368
Smiley, George M.....379
Smiley, William H.....356
Smith, Albert D.....379
Smith, Arthur M.....368
Smith, Charles A.....383
Smith, Edward L.....403
Smith, E. Sinclair.....382
Smith, Fred B.....392
Smith, F. N., Mrs.....396
Smith, George L.....372
Smith, Gerald B.....368
Smith, Henry G.....396
Smith, J. Frank.....402
Smith, James R.....404
Smith, John M. P.....368
Smith, Madison R.....385
Smith, Otterbein O.....372
Smith, Roelif B 382
Smith, William 368
Smith, William H.....406
Snedeker, Charles H.....396
Snyder, William H.....379
Soares, Theodore G.....368
Somerville, J. Forrest....405
Sondericker, Josephine...396
South Congregational Sunday School, Boston.....379
Southwestern University..402
Southworth, Franklin C..399
Spencer, Claudius B.....385
Spicer, P. B.....399
Springer, Ruter W.....374
Sprowls, Thomas W.....404
Squires, Vernon P.....394
Stamps, C. T.....383
Starbuck, Edwin D.....356
Starkey, L. V.....368
Starrett, H. E., Mrs.....369
Stearns, Wallace N.....396
Stearns, William F.....358
Stephan, John F.....397
Stevens, Frank V 404
Stevens, William A.....393
Stevenson, Andrew.....369
Stewart, George B.....393
Stewart, George D.....372
Stewart, John A.....393
Stewart, J. W. A.....393
Stewart, Charles S.....369
Stickney, Edwin H.....394
Stimson, Cyrus F.....389
Stimson, Henry A.....393
St. John, Edward P.....393
Stone, R. Foster.....385
Stonebridge, W. F.....393
Stoneman, Albert H.....382
Stowell, C. B.....382
Stowell, Myron C.....382
Strain, Horace L.....363
Strayer, Paul M.....393
Street, William D.....399

Strong, Frank 372
Strong, Frank P. 372
Strong, James W. 383
Strong, Josiah 393
Strong, Sydney 369
Stuart, Charles M. 369
Sunderland, J. T. 405
Sutherland, J. B. 383
Sutherland, John W. 382
Sutton, Edwin O. 379
Swain, Richard L. 385
Swan, Joshua A., Mrs. 379
Sweeney, Algernon T. 387
Swertfager, George A. 402
Swing, Albert T. 397
Sydenstricker, H. M. 383

T

Taylor, Alva W. 369
Taylor, Glen A. 372
Taylor, Graham. 369
Taylor, Livingston L. 293
aylor, Marcus B. 393
Tenney, H. Melville. 356
Thayer, Charles S. 359
Thayer, Lucius H. 385
Thomas, A. J. S. 400
Thomas, D. F. 369
Thomas, Reuen 379
Thompson, John H. 359
Thompson, W. O 397
Thoren, Herman H 372
Thorp, Willard B 369
Thrall, W. Herbert. 400
Thurber, Charles H 379
Thwing, Charles F. 397
Tillett, Wilbur F. 401
Timm, John A. 359
Tippy, Worth M. 371
Titsworth, Judson. 404
Tompkins, Arnold. 369
Tompkins, DeLoss M. 369
Tompkins, Floyd W. 399
Totusek, Vincent 402
Tower, William H. 379
Townsend, A. F. 369
TreFethren, E. B 400
Tuller, Edward P. 382
Tuttle, John E. 385
Twichell, Joseph H 359
Tyler, B. B. 356
Tyrrell, S. J. T., Mrs. 404

U

Ullrick, Delbert S. 369
Updegraff, Harlan. 374

V

VanArsdall, George B. 369
Vance, Joseph A. 369
Vance, Selby F. 397
Vandermark, W. E. 379
VanDyke, Henry 387
VanKirk, Hiram. 356
VanKirk, Robert W. 382
VanMeter, J. B 374
VanSickle, James H. 374
VanSlyke, J. G. 393
VanWagoner, C. D. 387
Varley, Arthur. 374
Vaughan, H. R. 404
Vaughan, Richard M. 404
Vaughan, Robert W. 373
Verdier, A. R. 385
Vincent, George E. 569
Vincent, Marvin R. 393
Vinton, Alexander H. 379
Vinton, G. Jay 382
VonKrumreig, E. L. 374
Voorhees, J. Spencer. 379
Votaw, Clyde W. 369
Votaw, Elihu H., Mrs. 369

W

Waddill, C. J. 373
Waite, Oren B. 372
Wakefield, E. B 397
Wakefield, George C. 372
Walcott, Gregory D 400
Walker, Williston 359
Walkley, Frances S 359
Wallin, V. A 382
Walls, Alfred 397
Walls, Polk W 355
Ward, Harry F 369
Wardle, C. A., Mrs 369
Ware, Edward T. 360
Warren, Edward K. 382
Warren, William F. 385
Warriner, Eugene C. 382
Washington, Booker T. 355
Watson, W. H 406
Webb, Clarence E. 356
Webb, John M. 401
Weeks, John W. 393
Welch, Moses C. 359
Wells, F. A. 369
Wenley, Robert M. 382
Wentworth, Russell A. 393
Wheeler, Clara 381
Wheeler, E. C. 379
Whidden, Howard P. 405
White, Ada E. 383
White, Frederick. 369
White, Grace D. 387
White, Sherman M. 293
White, Willis G. 356
Whiton, James M. 393
Whitteker, W. F. 393
Wickes, William R. 369
Wiggins, B. L. 402
Wight, Ambrose S. 371
Wikel, Henry H. 387
Wilbur, Hollis A. 397
Wilcox, Alexander M. 372
Wilder, Herbert A 380
Wilder, William H. 369
Wiles, Ernest P. 382
Willett, Herbert L. 370
Williams, Edward F 370
Williams, Edward M. 370
Williams, Mary C. 393
Williams, Richard R. 393
Williams, Samuel H. 359
Williams, William J 372
Williams, W. Owen 393
Williamson, James S. 380
Wilson, Ferdinand S. 387
Wilson, Gilbert B. 405
Wilson, George G. 400
Wilson, Lucy L. 370
Wilson, Willard B. 400
Wilson, William H. 371
Winchester, Benjamin S. 370
Winchester, Caleb T. 359
Winter, Alonzo E. 397
Wood, Irving F. 380
Wood, Walter M 370
Woodard, L. A., Mrs. 397
Woodbridge, R. G. 380
Woodrow, Samuel H. 380
Woods, Erville B. 404
Woods, James H. 402
Woolley, Mary E. 380
Woolworth, W. S. 393
Worcester, Edward S. 359
Wriston, Henry L. 380
Wyant, A. R. E. 370
Wyckoff, Charles S. 393
Wyckoff, C. T. 370
Wyman, Arthur J. 393

Y

Yates, Callin W. 397
Yoder, Charles F. 397
York, Burt L. 359
Young, Charles A. 370
Young, Ernest W. 383
Young, Jesse B. 397
Young, Mattie T. 384
Y. P. S. C. E. South Cong. Ch., Springfield, Mass. 380

Z

Zenos, Andrew C. 370
Zerbe, A. S. 397
Zimmerman, Adam. 399
Zimmerman, Jeremiah. 393

GENERAL INDEX

A

Adolescence, 47
Adolescence, Adaptation of Sunday-School Instruction to, 194
American Institute of Sacred Literature, Bible-Study Courses of the, 116
American Institute of Sacred Literature, Relation of the, to the Religious Education Association, 269
Amusements in Relation to Religious and Moral Education, 161
Angell, James B., 5, 301, 317, 319, 340
  Address: The Next Step Forward in Religious Education, 5

B

Ballantine, William G., 148, 302, 321, 323, 330. 340
  Address: Religious Education Through Christian Associations and Young People's Societies, 148
Bashford, J. W., 31, 302, 309, 318, 321, 342
  Address: The Next Step Forward in Religious Education, 31
Bates, S. S., 323
Beaton, David, 169, 309, 323
  Discussion: The Promotion of Religious and Moral Education, 169
Bible as a Means of Religious Instruction, The, 55
Bible as a Record of Race History and Human Development, 54, 89
Bible a Source of Knowledge Concerning God, Duty, and Destiny, 85
Bible, Authority of the, 83, 86
Bible, Causes of the Modern Conception of the, 88
Bible, Effects of Historical Criticism Upon, 91
Bible, False Conception of the, 90
Bible, Historical Study of the, 80
Bible, Historical Study of the, in the Sunday School, 205
Bible Instruction, Form and Substance in, 99
Bible, Interpretation of the, 97
Bible in the Public Schools, 168
Bible in the Public Schools, the Facts Concerning, 131
Bible in the Public Schools, Use of the, 40
Bible, Jesus' Interpretation of the, 84
Bible, Literary Study of the, 135
Bible, Modern Apologetic for the, 98
Bible, Purposes of Study of the, 76
Bible, Relative Value of Different Portions of the, 96
Bible, Religious Usefulness of, 82
Bible, Removal of Difficulties Concerning, 96
Bible, Retirement of, from the Public Schools, 127
Bible, Right Use of the, 152
Bible, Rise and Growth of, 95
Bible Study and Teaching in the Home, 115
Bible Study as Applied to the Child, 55
Bible-Study Courses of the American Institute of Sacred Literature, 116
Bible-Study Department of the Y. M. C. A., 149
Bible Study, the Better Method of, 28
Bible Study, the Necessary Supplements to, 15
Bible Teaching, the Chief Thing in, 260
Bible, Ten Chief Results of the Historical Study of the, 93
Bible, The Natural Text-book of Religion, 82
Bible, The Practical Usefulness of, 85
Bible the Standard for Religious Education, 87
Biblical Criticism, Essential Reverence of, 81
Biblical History in Relation to other History, 94
Bitting, William C., 23, 304, 318, 319, 321, 330, 333, 340
  Address: The Next Step Forward in Religious Education, 23

Blackall, C. R., 175, 265, 301, 322, 324, 326
Address: Sunday-School Organization for the Purpose of Religious Instruction, 175
Informal Discussion: The Scope and Purpose of the New Organization, 265
Blakeslee, Erastus, 267, 305, 309, 322, 329
Prayer, 267
Boynton, Nehemiah, 156, 301, 322, 323, 330, 341, 346
Address: Religious Education through Christian Associations and Young People's Societies, 156
Burr, Everett D., 302, 319, 321
Butler, Nicholas Murray, 230, 301, 330, 340

C

Campbell, S. M., 308, 331
Carr, John W., 138, 310, 323, 330, 340, 348
Address: Religious and Moral Education Through the Public School, 138
Catechetical Instruction of Children, The, 62
Chamberlain, W. B., Director of Music at the Convention, 317, 332
Child, Kind of Education Suitable to the, 60
Child, in Modern Education, The, 45
Child, Mental and Spiritual Capacities of the, 60
Child, Religious Nature of the, 45
Child, Social Needs of the, 76
Children, Religious Expression of, 77
Children, Spiritual Development of, 54
Children, Theological Instruction of, 77, 103, 117
Children, Training in Service, 76
Childhood, Religious Experiences of, 62
Child-Study, Importance of, 65
Child-Study Necessary for the Sunday-School Teacher, 215
Christian Doing, The One Great Necessity, 75
Christianity not a Religion of a Book, 83
Christianity a Religion with a Book, 85
Church, Duty of, Toward Religious Education and Sunday-School Instruction, 208
Church Responsible for Religious Instruction, 210
Churches, Relation of the Religious Education Association to the, 272
Clark, Francis E., 7, 318
Address: The Next Step Forward in Religious Education, 7
Coe, George A., 44, 306, 310, 320, 322, 331, 341, 344
Address: Religious Education as a Part of General Education, 44
Colleges, Religious Education in, 37
Committees of the Convention, 304, 321
Constitution of the Religious Education Association, 334
Contributors to the Convention, 309
Convention, Arrangements Committee of the, 306
Convention, Attendance at the, 326
Convention Committee on Enrolment, 322
Report of the, 326
Convention Committee on Nominations, 321
Report of the, 330
Convention Committee on Permanent Organization, 321
Report of the, 327
Convention Committee on Resolutions, 322
Report of the, 332
Convention, Committees which Prepared for the, 299
Convention, Contributors to the, 309
Convention, First Steps Taken Toward the, 297
Convention, Minutes of the, 317
Convention, Entertainment Committee of the, 307
Convention, Finance Committee of the, 303
Convention, General Committee of the, 301
Convention, Invitation Committee of the, 302
Convention, Programme Committee of the, 301
Convention, Publicity Committee of the, 304
Convention, Rules for Speakers in the, 320
Convention, The Call for the, 317
Convention, Transportation Committee of the, 307
Conversions in Childhood and Youth, 14

Council of Seventy, Its Organization, Purpose, Platform, Officers, and Members, 297
Council of Seventy, Relation of, to the Religious Education Association, 269
Council of Seventy, Resolution of the, 322
Crandall, Lathan A., 308, 310, 318, 321, 331, 344
Criticism, Biblical, The Essential Reverence of, 81
Curriculum, A Graded Sunday-School, 191
Curriculum, How to Approach a Graded Sunday-School, 189
Curriculum, Importance of a Graded Sunday-School, 220
Curriculum of Religious Instruction, The, 55
Curriculum of Study in the Sunday School, 186
Curriculum, Suggestions for a Graded Sunday-School, 194

D

Day, Thomas F., 298, 305, 310, 330, 340
DeForest, Heman P., 3, 306, 317, 322, 331, 344
Prayer, 3
Dewey, John, 60, 311
Address: Religious Education as Conditioned by Modern Psychology and Pedagogy, 60
Dewhurst, Frederic E., 293, 306, 333
Prayer, 293
Dickerson, J. Spencer, 305, 322, 331, 344
Doubt, Conditions which Lead to, 63
Doubt in Young People, Treatment of, 57
Dunning, Albert E., 255, 304, 321, 326, 346
Discussion: The Scope and Purpose of the New Organization, 255

E

Eckels, James Herron, 330, 341
Educational Pathology, 137
Educational Scheme, Recognition of the Child as a Determining Factor in the, 45
Education, Defects of Secular, 170
Education, Modern Philosophy of, 45
Education, The End of Moral, 69
Education, The Function of, 56
Education, The Religious Element in, 222
Expression Necessary to Religious Education, 74

F

Falk, Louis, 317, 332
Family, Social Importance of the, 119
Family Worship, 108
Farrar, Emeline P., 318
Ferguson, William D., Mrs., 325
Forbush, William B., 107, 302, 323, 350
Prayer, 107
Freeman, H. V., 299, 301, 307

G

Gilbert, Simeon, 221, 306, 311, 322, 325
Discussion: Religious Education Through the Sunday School, 221
Gillespie, Joseph, 325
Goodspeed, George S., 298, 331
Gradation in the Sunday School, 21, 179, 183
Gunsaulus, Frank W., 269, 304, 312, 329, 331, 344
Address: The Relation of the New Organization to Existing Organizations, 269

H

Hale, Edward Everett, 329, 346
Halsey, Rufus H., 116, 312, 323
Discussion: The Promotion of Religious and Moral Education, 166
Harper, William Rainey, 230, 297, 299, 301, 312, 326, 341, 344
Address: The Scope and Purpose of the New Organization, 230
Harrower, Pascal, 207, 301, 319, 321, 324, 330, 341
Address: The Teaching Staff of the Sunday School, 207
Hazard, M. C., 258, 303, 312, 319, 326, 333
Informal Discussion: The Scope and Purpose of the New Organization, 258
Hervey, Walter L., 16, 318, 331, 344
Address: The Next Step Forward in Religious Education, 16
Hiatt, Caspar W., 247, 307, 326
Discussion: The Scope and Purpose of the New Organization, 247
Hill, E. Munson, 322, 325, 343

Hinds, J. I. D., 303, 321, 324, 330, 341
Historical Study of the Bible, 80, 92, 94
Hodge, Richard M., 289, 304, 312, 321, 329, 349
Discussion: The Relation of the New Organization to Existing Organizations, 289
Home and Sunday School, The Relation of, 110
Home, Bible-Study and Teaching in the, 115
Home, Family Worship in the, 108
Home, Hymns and Prayers in, 117
Home, Modern Features of the, 109
Home, Necessity for Improving the, 122
Home, Place of the, in Social Life, 119
Home, Practical Piety in the, 118
Home, Religious and Moral Instruction in the, 111
Home, Religious Influence of the, 121
Horr, George E., 164, 319, 321, 323, 330, 340
Discussion: The Promotion of Religious and Moral Education, 164
Horton, Edward A., 244, 321, 326
Discussion: The Scope and Purpose of the New Organization, 244

I

Inspiration of the Bible, The, 80
International Sunday-School Association and the Uniform System of Lessons, 203
International Sunday-School Association, Relation of the Religious Education Association to the, 270, 277, 288

J

Jones, Lester B., 319

K

Keigwin, A. Edwin, 173, 324
Prayer, 173
King, Henry Churchill, 66, 298, 301, 320, 321, 327, 331, 344
Address: Religious Education as Conditioned by Modern Psychology and Pedagogy, 66
Kirkland, J. H., 241, 304, 313, 319, 321, 326, 331, 344
Discussion: The Scope and Purpose of the New Organization, 241
Knorr, Charles, 329

L

Lesson-Helps and Text-Books for the Sunday School, 200
Libraries for Sunday-School Teachers and Pupils, 36
Life in its Larger Meaning, 159
Little, Charles J., 279, 298, 329
Discussion: The Relation of the the New Organization to Existing Organizations, 279
Loba, J. F., 119, 313, 323
Address: Religious and Moral Education through the Home, 119

M

McCarrell, A. F., 319
Mackenzie, William Douglas, 102, 302, 313, 321, 331, 344
Discussion: The Modern Conception of Religious Education, 102
Man's Nature, Essential Unity of, 68, 100
Mathews, Shailer, 186, 298, 299, 301, 307, 322, 330, 345
Address: The Curriculum of Study in the Sunday School, 186
McDowell, William F., 286, 302, 329, 330, 341
Discussion: The Relation of the New Organization to Existing Organizations, 286
McMillen, W. F., 299, 301, 306, 313, 322
Meeser, Spenser B., 227, 322, 325, 350
Prayer, 227
Members of the Religious Education Association, 355
Merrill, George R., 277, 303, 313, 319, 329, 351
Discussion: The Relation of the New Organization to Existing Organizations, 277
Merrill, William P., 103, 308, 313, 321, 331, 344
Discussion: The Modern Conception of Religious Education, 103
Messer, L. Wilbur, 284, 303, 313, 329, 331, 344
Discussion: The Relation of the New Organization to Existing Organizations, 284
Miller, Rufus W., 217, 321, 325
Discussion: Religious Education Through the Sunday School, 217
Minister: His Responsibility for Religious Education, 19

Minister, Relation of, to the Sunday School, 183, 213
Ministry, Teaching Function of the, 211, 218
Minutes of the Convention, 317
Moral and Religious Instruction in the Public Schools, Six Ways of Giving, 142
Moral Instruction in the Public Schools, 129, 142, 166, 172
Moral Instruction, Necessity for, in Public Schools, 164
Morality and Religion; Can They be Separated? 124
Morehouse, Frederick C., 259, 326
Informal Discussion: The Scope and Purpose of the New Organization, 259
Moxom, Philip Stafford, 101, 262, 303, 321, 326, 328
Discussion: The Modern Conception of Religious Education, 101
Informal Discussion: The Scope and Purpose of the New Organization, 262
Music, Importance of Sacred, in Public Schools, 135
Mutch, William J., 219, 305, 325
Discussion: Religious Education Through the Sunday School, 219

N

Norton, A. Wellington, 263, 326
Informal Discussion: The Scope and Purpose of the New Organization, 263

O

Officers of the Religious Education Association, 340

P

Parental Responsibility for the Religious Welfare of Children, 34
Patton, Cornelius H., 305, 321, 328
Pearson, Charles W., 261, 326
Informal Discussion: The Scope and Purpose of the New Organization, 261
Pease, George W., 250, 302, 326, 349
Discussion: The Scope and Purpose of the New Organization, 250
Pedagogy of Religious Education, The, 60
Pellett, Clarence, Mrs., 323
Person, Value and Sacredness of the, 78
Personal Association, Religious Importance of, 72
Personal Influence in the Sunday School, 105
Personality, Modern Religious Emphasis upon, 104
Piety in the Home, 118
Pratt, Waldo S., 322, 329, 354
Prayer, 329
Prayers and Hymns in the Home, 117
Psychological Conception of Play, 162
Psychological Principles for Religious Education, 67
Psychology in its Relation to Religion, 60
Psychology, Its Message to Religion, 78
Psychology, Two Great Inferences from, 68
Public Schools, Difficulties of Religious Instruction in, 139, 164, 166
Public Schools, Importance of Sacred Songs in the, 135
Public Schools, Moral Instruction in, 124, 129, 142, 164, 166, 172
Public Schools, Necessity of Systematic Moral Instruction in, 169
Public Schools, Religious Education in, 16, 124, 140
Public Schools, Religious Exercises in, 131
Public Schools, Retirement of Religious Instruction from, 124
Public Schools, Six Ways of Giving Moral and Religious Instruction in, 143
Public-School Teachers Should be Trained to give Moral Instruction, 130
Public Schools Teach a Real Brotherhood, 71
Public-School Teachers, Religious and Moral Instruction by, 38
Public Schools, What Religious Truths can be Taught in the, 140

R

Religion an Essential Element in Education, 46, 124
Religion and Morality, Can They be Separated? 124
Religion, Dangers which Threaten, 102
Religion, Highest Development of, in the Bible, 82
Religion, Historical Growth of, 89

Religion, Social Functions of, 70
Religion, The Bible the Natural Text-Book of, 82
Religion, The Growth and Conception of, 53
Religion, The Philosophy of, 47
Religion, The Reality of, 101
Religion, What Truths of, Can be Taught in the Public Schools, 140
Religious and Moral Consciousness Reached in Association with Others, 72
Religious and Moral Education in the Public Schools, 38
Religious and Moral Education, The Aim of, 78
Religious and Moral Education, The Next Step Forward in, 30
Religious and Moral Education Through the Home, How to Promote, 112
Religious and Moral Education Through the Public Schools, 170
Religious and Moral Instruction in the Public Schools of Europe, 134
Religious and Moral Instruction in the Public Schools, Six Ways of Giving, 142
Religious and Secular Training, Difference Between Methods Used in, 27
Religious Doubt, Conditions Which Lead to, 63
Religious Education Advocated by Modern Pedagogy, 126
Religious Education as a Social Force, 10
Religious Education Association, Constitution of the, 334
Inception of the, 297
Members of the, 355
Officers of the, 340
Relation of, to Existing Organizations for Moral and Religious Education, 269, 279, 284, 286, 289
Relation of, to the International Sunday School Association, 270, 277, 288
Relation of, to the Young Men's Christian Association, 284
Relation of, to the Young People's Societies, 272
Scope and Purpose of the, 230, 241, 244, 247, 250, 255, 259, 261, 262, 263, 265
What the Character of the Organization Must be, 29
Religious Education, Duty of the Church toward, 208
Religious Education, Expressive Activity in, 74
Religious Education, Four Steps in, 33
Religious Education in Colleges, 37
Religious Education in the Public Schools, 16
Religious Education, Is the Minister Responsible for, 19
Religious Education is the Whole, General Education the Part, 49
Religious Education, Modern Emphasis on Personality in, 104
Religious Education, Narrow Basis of Some Types of, 152
Religious Education, Never Mere Knowledge or Learning, 68
Religious Education of the Child, The, 45
Religious Education, Personal Association in, 70
Religious Education, Practical Training in, 8
Religious Education, Six Reasons for a Forward Step in, 24
Religious Education, Spirituality as a Feature of, 158
Religious Education, The Aim of, 81, 102
Religious Education, The Chief Means of, 69
Religious Education, The Fundamental Principle of, 10
Religious Education, The Growth of, in America, 32
Religious Education, The Larger Conception of Life in, 159
Religious Education, The Right Idea of Salvation for, 157
Religious Education, The Spirit of, 78
Religious Education, Three Essential Branches of, 151
Religious Education Through the Young People's Societies, 9
Religious Element in the National Education, The, 222
Religious Exercises in the Public Schools, 131
Religious Instruction in the Public Schools, 139, 140, 164, 166
Religious Instruction, Sunday-School Organization for the Purpose of, 175
Religious Knowledge and Experience, Gradual Development of, 61

Religious Thought and Doctrine, A Period of Transition in, 6
Religious Training, Existing Methods of, 51
Religious Training of Children, The Responsibility of Parents for the, 33
Religious Work, The Best Preparation for, 59
Rhees, Rush, 80, 298, 303, 320, 321, 330, 352
Address: Religious Education as Affected by the Historical Study of the Bible, 80
Robinson, George L., 298, 299, 301, 303, 314, 319, 321, 331, 344

S

Salvation, The True Conception of, 157
Sanders, Frank K., 200, 297, 301, 314, 317, 319, 321, 322, 324, 330, 332, 340
Address: Lesson-Helps and Text-Books for the Sunday School, 200
Scriptures, Misinterpretation of the, 26
Service for Others, Religious Value of, 75
Sigmund, William S., 324
Sisson, Edward O., 265, 306, 315
Informal Discussion: The Scope and Purpose of the New Organization, 265
Smith, Fred B., 42, 319, 321
Prayer, 42
Snedeker, Charles H., 317, 331, 342
Social Influence of the Home, 119
Society as an Organism, 58
Spirituality, The Larger Idea of, 158
Starbuck, Edwin D., 52, 320, 322, 329, 349
Address: Religious Education as a Part of General Education, 52
Stearns, Wallace N., 307, 315, 341
Stewart, George B., 108, 302, 322, 323, 332, 346
Address: Religious and Moral Education Through the Home, 108
Stuart, Charles M., 308, 315, 322, 326, 347
Sunday, Change of Attitude toward, 109
Sunday School, Absence of Men from the, 208
Sunday School, A Saturday Session of the, 218
Sunday School as an Agency for Promoting Home Instruction, 114
Sunday School, Better Equipment Needed in the, 177
Sunday School, Chief Aim of the, 54
Sunday School, Duty of the Church to the, 208
Sunday School, Elective Courses of Instruction in the, 192
Sunday School, Gradation of Pupils in the, 179
Sunday School, Historical Study of the Bible in the, 205
Sunday School, Improvement in the, 35
Sunday School, Insufficient Accommodations for the, 176
Sunday School, Lack of Discipline in the, 179
Sunday School, Method of Gradation in the, 183
Sunday School, More Time Needed for the, 218
Sunday School, Necessity of Gradation in the, 21
Sunday School, Paid Instruction in the, 209
Sunday School, Personal Influence in the, 105
Sunday School, Predominance of Women Teachers in the, 208
Sunday School, Prescribed Courses of Instruction in the, 192
Sunday School, Provisions for Better Teaching in the, 177
Sunday School, Relation of the Minister to the, 183
Sunday School, The Teacher the Crucial Factor in the, 251
Sunday School, Teaching Staff of the, 207
Sunday School, Uniform Lessons in the, 187
Sunday School, Unused Forces in the, 208
Sunday School, Usefulness of Hymns and Songs in the, 225
Sunday School, Usefulness of Public School Teachers in the, 214
Sunday School, Voluntary Character of Instruction in the, 207
Sunday-School Architecture, Necessary Improvements in, 180
Sunday-School Curriculum, The, 55, 186, 198
Sunday-School Curriculum, A Graded, 191, 194, 220

Sunday-School Curriculum, A Semi-graded Type of, 189
Sunday-School Curriculum, Three Forms of the, 187
Sunday-School Instruction, Benefits to, from a Comparison with Secular Instruction, 214
Sunday-School Instruction, Defects of Volunteer, 208
Sunday-School Instruction, Need of Light and Power in, 224
Sunday-School Instruction, Present Great Progress in, 205
Sunday-School Instruction, Relative Importance of Lesson-Helps and Text-Books in, 200
Sunday-School Instruction, The Supplemental Lesson in, 217
Sunday-School Lesson-Helps and Text-Books, 200, 202
Sunday-School Lesson-Helps, Bad Effects of Poor, 219
Sunday-School Lesson-Helps, Relation of the International Sunday School Association to, 201
Sunday-School Organization as a Means and not an End, 175
Sunday-School Organization for the Purpose of Religious Instruction, 175
Sunday-School Organization, Right Grouping of Forces in, 180
Sunday-School Organization, Seven Radical Defects of, 176
Sunday-School Teacher, Assistance for the, 253
Sunday-School Teacher, His Dependence Upon Lesson-Helps
Sunday-School Teacher, Improvement of the, 17
Sunday-School Teachers, Qualifications of the, 214
Sunday-School Teacher, Training of the, 106
Sunday-School Teachers, Church Should Furnish Training for, 213
Sunday-School Teachers, Need of Better Lesson-Helps for, 220
Sunday-School Teachers, Source of Supply of, 207
Sunday-School Teachers, Their Dependence Upon Lesson-Helps, 219
Sunday-School Teachers, Working Libraries for, 36
Sunday-School Text-Books, The Best Form of Lesson-Helps, 221
Sunday School and Home, The Relation of, 110
Supplemental Lessons in the Sunday School, 217

T

Taylor, Graham, 331, 351
Teachers, Qualifications of Sunday-School, 214
Teaching Staff of the Sunday School, The, 207
Terry, Milton S., 315, 321, 325
Prayer, 228
Text-Books and Lesson-Helps in the Sunday School, 200
Text-Books for the Sunday School, Usefulness of, 221
Theology, Children's Capacity for, 62, 77
Theological Instruction of Children, 117
Theological Seminaries and the Ministry of Teaching, 211
Thurber, Charles H., 124, 321, 323, 348
Address: Religious and Moral Education Through the Public Schools, 124

U, V, W

Uniform Sunday-School Lessons and the International Sunday School Association, 203
Votaw, Clyde W., 297, 299, 301, 302, 316, 317, 322, 331
Willett, Herbert L., 88, 297, 299, 301, 304, 316, 321, 344
Address: Religious Education as Affected by the Historical Study of the Bible, 88

Y

Young, Jesse B., 325, 352
Young Men's Christian Association, Bible Study in the, 149
Young Men's Christian Association, Relation of the Religious Education Association to the, 284
Young Men's Christian Association, Religious Education Through the, 148
Young People, Right Idea of Amusements for, 161
Young People, Special Problems of, 158
Young People's Societies, Relation of the Religious Education Association to the, 272
Young People's Societies, Religious Education Through the, 9, 148